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THE OLDEST CATHOLIC CITY OF THE WEST—DETROIT AND ITS FOUNDER.

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[Read before the U. S. Catholic Historical Society.]

THERE are but few cities on this continent more remarkable for their early history than Detroit, nor one owing its origin to a more majestic river, a strait, in fact, as its name implies, through whose deep channels the crystal waters of the great inland seas above flow swiftly toward Niagara and the Atlantic Ocean. More than two centuries ago this locality was considered of strategic importance to the maintenance of French supremacy in the Northwest. To the English it was the key to the natural gateway of water communication between New York and the vast regions of lake and forest above; to the French, the control of this route secured protection against hostile approach from the lower lakes, or from any attempt to enter Lake Huron by way of Lake Erie. The French could reach Lake Huron from Canada by way of the Georgian Bay and the Ottawa River, and this was the route usually taken by their military and trading expeditions at the close of the seventeenth century. There was a frontier post on the strait where the city now stands, prior to the voyage of La Salle, who, in 1679, crossed Lake Erie in the "Griffon," and passed up the straits, having on board his vessel Fathers

Hennepin, Membré, and Ribourd, and the Chevalier Henry de Tonty; the party tarried at the post. Governor Denonville, in 1686, commissioned Greysolon du Lhut to take fifty men from Michilimackinac and establish a post "Au Détroit du Lac Erié en lieu avantageux pour nous assurer ce passage." *

At the same time de la Durantaye, commanding at Michilimackinac, was instructed to furnish the men (rangers of the woods, peddlers, naturalized Indians—*Coureurs de Bois*) and supplies necessary for the expedition. Subsequently, this post became the rendezvous of Belfontaine, de Tonty, Tilly de Beauvais, du Lhut, de la Durantaye, and other frontier leaders and adventurers of note. In time of war it was garrisoned by "Coureurs de Bois," under command of one of the leaders named, but during the intervals of peace it was usually left in charge of a few trusty men. Father Hennepin and the Chevalier de Tonty, in their narratives, describe the natural beauty of the locality, the forest-lined shores, green meadows, beautiful birds, and the great abundance of game with much admiration. Charlevoix, in his seventeenth letter written at Detroit, forty-two years later, corroborates the description of the scenery on the river as given by the companions of La Salle. In 1690, the French Government had under consideration the advisability of establishing a fort and permanent garrison at Detroit; among the officers called upon to report on the condition of the western frontier was Antoine de la Mothe Cadillac,† commanding Michilimackinac and dependencies. The memoir prepared by this young officer upon the condition, habits, and strength of the Western lake tribes, and of their political relation to the Iroquois, attracted marked attention in the Court of Louis XIV.,

* Archives of the Marine and Colonies, Paris in Margry's Découvertes, etc., 5-23.

† Antoine de la Mothe Cadillac, born at St. Nicholas de La Grave, Jarn and Garonne, France, 1658; officer of distinction in Canada, 1686; Chevalier of St. Louis; Seigneur of Mount Desert, 1689; commander of Michilimackinac, 1694; founder and Governor of Detroit, 1701-1710; Governor of Louisiana, 1710-1717; returns to France, Governor of Castelsarasin, Jarn and Garonne, 1722-1730; Obiit, October 15th, 1730. Farmer's "History of Detroit," pp. 326-330.

and especially of the Count de Pontchartrain, minister of the colonies, not only for its comprehensiveness, but particularly for the strong advocacy of the necessity for constructing permanent works of defence at Detroit, the creation of a colony of Frenchmen, and the concentration there for permanent settlement of the lake tribes scattered around the coasts of Lakes Huron and Michigan. Decided action at the time was probably prevented by adverse influence. In 1700, Cadillac went to France, and laid his plans before Pontchartrain, to carry out which he asked for a grant of land for a colony, his commission as governor; for one hundred soldiers, and for as many more Frenchmen as colonists and settlers; the necessary outfit for such an expedition, and the pay and support requisite for the troops and settlers during the initial years of his establishment. He received his commission as governor from the King, the grant of land, and a requisition on de Callières, Governor-General of New France, for the men, money, and supplies, and returning to Canada in 1701, commenced the preliminary organization of his initial expedition. De Callières was unable to furnish more than fifty soldiers and the same number of artisans and farmers for colonists, in all about half the force that had been promised in France. The expedition, which comprised twenty-five large bark canoes, left Trois Rivières June 5, 1701, taking the route by the Ottawa River and Lake Huron, to avoid the consequences its appearance might cause if seen by the Iroquois on Lake Erie; Cadillac was in command, Alphonse de Tonty, captain, and Dugué and Chacornacle, lieutenants. Father Constantin, Recollect, to be chaplain of the future post, and Father Vaillant, a Jesuit, for missionary work among the Indians at the intended settlement.

After a journey of forty-four days, Cadillac descended the strait and arrived at the site of the old post, July 21, 1701, and took possession of his domain. The banks on both sides of the river at its narrowest point were high; a landing-place was selected about a mile below the old post on the north-

west side, where the shore was low and sandy. The command was disembarked, tents pitched, and a camp established. The successful termination of the first move in this bold enterprise was highly creditable to its commander. Canada, at the time, had a population of about 21,000 souls; from its sparse settlements he had to select his men; but his frontier experience enabled him to engage such as might be relied upon to share the chances and the dangers of his expedition. It is a proof of his great personal influence that he succeeded in inducing so many to leave their homes and friends and follow him to a far distant wilderness in a journey of 600 miles in bark canoes, exposed to hostile attack, with the possibility that after its termination the whole command might be massacred before assistance from the nearest friendly quarter in Canada could reach the scene.*

The site of the new post was located at the narrowest part of the river, on high ground. Four French acres were marked out for stockade enclosures, inside of which 200 square feet were reserved for defensive works, and these immediately commenced. The fort was built of heavy square timber, laid as in mason work, with bastions affording ample protection, and from its position could command every approach. It was named in honor of the patron of the colony, Fort Pontchartrain.†

The chapel built in the same enclosure as the fort was named in honor of St. Anne, on whose festival, July 26, 1701, it was commenced. The dwellings for temporary use were all alike, aud built of upright timber, simply extensive

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* Rameau, "Notes Historiques."

† Louis Phelippeau, Count de Pontchartrain, Minister of the Marine and Colonies under Louis XIV., 1690–9, when he succeeded Boucherat as Chancellor, and retired in 1714. His son, Jerome Phelippeau, Count de Pontchartrain, succeeded his father in the Ministry of the Marine and Colonies, 1699, and retained his portfolio until the death of the Grand Monarch (Annuaire Historique). Both father and son were devout Catholics. Jerome was the patron of the colony of Detroit, and the two were sometimes matched against the influence of Father La Chaise, the King's confessor.

cabins roofed with bark, and made habitable by the methods customary in frontier life. "Here, then," says General Cass, "commences the history of Detroit, and with it the history of Michigan. How numerous and diversified are the incidents compressed within the period of its existence. No place in the United States presents such a series of events interesting in themselves and permanently affecting, as they occurred, its progress and prosperity. Five times its flag has changed, three different sovereignties have claimed its allegiance, and since it has been held by the United States, its government has been thrice transferred; twice it has been besieged by the Indians, once captured in war, and once burned to the ground." Considering his position weak in case of hostile attack, Cadillac sent messengers to the friendly tribes at Michilimackinac and vicinity inviting them to leave their villages, to bring their families, and to come down and make their homes at Detroit, where the climate was mild, the soil fertile, game abundant, with an established post for trade, and ample protection assured. Here the trouble with the missionaries began. His influence with the tribes was such that many of the Hurons and Ottawas abandoned their homes and came to the post. In the meantime, after preliminary works for protection had been completed, attention was given to the cultivation of the soil, as of primary importance. Cadillac and Father Constantin set the first example by having pieces of land outside the stockade cleared up and planted. To farmer colonists were assigned tracts of uniform size on the river front, and the married soldiers were encouraged to take land and clear it up for tillage.* Advances of seed, implements, and supplies were made from the allowance granted by the King, and shelter within the stockade assured to all. The Indian settlements were located below the post, and the French above, in the direction of Lake St. Clair. The difficulties attending farm-work can hardly be imagined. There were

* Rameau, "Notes Historiques."

no horses or cattle, and the clearing of timber and preparation of the soil had to be done with the axe and spade—in other words, by hand-labor. The chase and fisheries became valuable auxiliaries in the supply of good and wholesome food.

Cadillac brought his oldest son and a nephew to Detroit, leaving his wife and three children at Quebec. Madame de Tonty also remained. Both ladies were determined to join their husbands, although no intelligence had been received from the expedition. Madame Cadillac placed her two daughters to be educated in a convent at Quebec, and, taking her young son and Madame de Tonty with her, this courageous lady left Quebec September 1st, and joined a convoy of two canoes, destined for Detroit by way of Lake Erie; a short stay was made at Fort Frontenac. There Father Vaillant was met on his way back to Quebec, and from him was received the first intelligence of the safe arrival of the first expedition at its destination;* both ladies soon after reached Detroit, having accomplished their fatiguing and hazardous journey without interruption or accident. Before winter the stockade was completed; the fort, chapel, storehouse, and dwellings were surrounded by a circular road, which was patroled day and night by a guard. The strong gates of the stockade were closed at sunset, and strict military vigilance and discipline maintained.

The first winter in the new colony passed without any untoward event; the season's hunt with the Indians had been good, no hostiles had menaced the settlement, and the prospects for crops on the pieces of land under cultivation were favorable. Had Cadillac received that support from the Colonial government which had been authorized by the Crown, the success of his enterprise would never have been doubtful. But his project was secretly opposed from its start by a combination, as incongruous as it was powerful, wielding such in-

* Rev. Francis Vaillant de Gueslis, ordained at Quebec, 1675 (List Chronologique). Missionary at Fort Hunter, 1679; with the Mohawks, 1683; Denonville's Expedition, 1687; Envoy to Gov. Dongan, 1688; at Detroit, 1701; with the Senecas, 1703-7. N. Y. Doc. 9, 762.

fluence in New France that all outside of its sphere was of small account. The directors of the Canada Company were decidedly opposed to the policy of the Crown in founding a settlement on the strait, and the Superior of the Jesuits doubted the project of concentrating there the Indian tribes of the Western lakes for permanent settlement. This would probably result in the depopulation of the missionary fields centering at Michilimackinac, and the success of the plan, generally, would seriously interfere with the profits of the monopoly controlling the fur trade in these regions. In reference to the missions in the West, the glorious record of which can never be fully known, the Jesuits were the explorers, and afterward the pioneers of civilization in these regions, while the subsequent evangelization of the wild tribes was effected by the labor of many, and by the martyrdom of others, of their most illustrious members. No body of men in New France at that time had a more thorough knowledge of the nature and of the instincts of the American Indian than had the Jesuits. There is no question of this fact. Nor can it be denied that a jealous feeling had existed in the minds of many brave and distinguished French officers in Canada toward the Jesuit missionaries, excited by the fact that the military power of France had repeatedly failed to subdue the colony's worst enemies, the Iroquois, while these saintly priests, with no other weapon than the Cross, had penetrated the strongholds of the tribes on the Mohawk and inner lakes; had secured terms of peace by diplomacy; had made converts of their sachems and warriors; had built chapels in their chief cantons, and had lived among this fierce race like brothers, loved, admired, and respected by the wise sachems who governed this great league around their ancient council-fire at Onondaga. In their long experience in the conversion of aboriginal tribes in different parts of America, it had become evident that the near presence of a superior race to any community of Indians, whether Christian or pagan, became demoralizing to the latter race, and, the closer such contact became, the more fatal the results which generally

followed. The motive of the opposition of the Jesuits to the displacement and the removal of the lake tribes to Detroit, for the purpose contemplated, can be readily understood.

The second power opposed to the plan of colonization under Cadillac was the monopoly of the Canada Company, which controlled the commerce of New France. It was the custom of the Court of France to farm out imposts and privileges; the exclusive right to trade with the colonies had been obtained by purchase or favoritism in 1637, and under its franchises was formed the Cent Associés, which company held the monopoly for twenty-seven years, ceding its privileges in 1664 to the Compagnie des Indes, possessing still greater privileges, with a large capital, and controlling, in its maritime operations, more than one hundred vessels. This company, of infamous memory, leased its rights for Canada in 1674, first to M. Oudiette, then to Roddez, and finally to Jean Pacaud; the latter was to pay 70,000 francs per year, and to establish a company for the working of its privileges, the stock of which was to be held in France, while a few shares, for form's sake, were to be owned in Canada. Under this arrangement, Pacaud organized the Compagnie du Canada, managed in Canada by seven directors, residing in Quebec, Montreal, and Trois Rivières. So great were its legal privileges that not a pound of castor could be sold within certain districts of Canada, except to its factors at a fixed rate, to be paid for in goods by the factor at such prices as he might exact. Under such a monopoly, protected by severe penal regulations, the colony of Canada languished, while illicit fur-trading grew to such proportions that an army of Coureurs de Bois in the West successfully defied the efforts of Company or Crown. At the close of the seventeenth century, the fur trade probably yielded the richest returns of any one kind of commercial enterprise in North America; but, between the monopoly and the illicit traffic, the officials of Canada, from the highest to the lowest, were said to have profited by ventures of one kind or another, and even the robes of the judges had been smirched by the cor-

rupting contact of one or of both interests. This was the status in Canada at the time Cadillac founded the colony of Detroit. If the success of this enterprise was likely to break up the missions in the upper lakes, it would naturally excite opposition in religious circles, both in Canada and in Europe. If the success of this enterprise would interfere with the trading monopoly in the traffic of furs in the West, the directors in Canada, and the owners in France, would probably endeavor to starve out the colony and crush its founder. No time was lost on their part in showing their hand in Canada. In October, four months after Cadillac's departure from Quebec, Governor Callières was notified that it was the King's command that the posts at Detroit and Frontenac were to be placed in charge of the Canada Company, who, for the monopoly of the fur trade granted, were to indemnify the government for the outlay already made in establishing the posts, and to assume and pay all the allowances granted for their future maintenance during the term of their control. The Governor was further instructed to convene a council of the notables of Canada, and of the seven directors of the Company, to settle the details of the transfer. This council was held at the Chateau of St. Louis, in Quebec, October 31, 1701. By the terms arranged and certified by the Royal Notary, while the military tenure of the Crown remained vested in the commander of the post at Detroit, he was forbidden, under severe penalties, to take any part in its trade or commerce, which was to be under the exclusive control of the Company's factors, virtually leaving him only the command of a small garrison, and making the Company lord of the whole domain. It is doubtful if this was intended by the King, or if the treaty, as it was called, ever received the Royal sanction.* All-important as the council which thus decided was to Cadillac, and to the future of his colony at Detroit, he was neither present, nor was he represented by counsel. It was cunningly

* Campbell's "Outlines of the Political History of Michigan."

intended by this arrangement to destroy his influence with the Indian tribes, who would soon see that he was no longer lord and master over all. Of what consequence in their eyes was the governor of the post, and the commander of a guard of soldiers, when he no longer controlled the treasures of the storehouse, which were all-important to them?

On July 18, 1702, the first convoy of the season from Canada reached Detroit, with official dispatches from the Governor-General, by which Cadillac was first notified of the treaty of Quebec, and the conditions under which the post had been ceded to the Canada Company, whose three factors, or commissioners, had been sent to assume control. He was further instructed to make such arrangements with the representatives of the Company as would conform to the terms of the treaty, and his own rights as military commander, and to turn over to the new power the property of the government then under his charge. Here commenced the rule of the Canada Company at Detroit, a source of great annoyance to its founder, and a serious menace to the future existence of the colony itself. Cadillac arranged the transfer of control in conformity with his instructions; and, convinced that a serious combination had been formed to thwart the realization of his plans, returned with the convoy to Quebec, where, with the aid and counsel of his friends, he succeeded in having modified to some extent the iron-clad regulations by which his personal interest had been bound, and returned to his colony in October, determined to foil, in some way, the designs of his opponents. The result of his influence with the lake tribes had brought to the vicinity of the post an Indian population of about 2,000 souls. The control of so large a number of Indians of different tribes, with barbaric instincts so easily excited for revenge and carnage, became a task of much difficulty to Cadillac, and required, at times, great tact and firmness to quell the discord arising from tribe jealousies; besides, there was no missionary laboring, as such, at the post. Father Vaillant had been recalled to Quebec soon after his arrival, and his

successor, although one had been promised, had not arrived. In the meantime, the relations between Cadillac and the missionaries at Michilimackinac had become unfriendly.*

Although the harvest of 1703 was good, the year did not pass without a serious disaster; an unknown enemy succeeded in setting fire to the well-stocked granary, which, with the church, the presbytery, the houses of Cadillac and of de Tonty were consumed. The Indians, however, generously presented Cadillac with three hundred bushels of grain, and supplied all the corn and provisions required for the use of the post at current prices. Another serious danger was averted during the following year. An unfriendly tribe of Miamis, probably incited by English emissaries, attacked the friendly Indians in the vicinity and killed several in one of their hostile raids. A general outbreak was the intended object, and this would have followed had not Cadillac interfered and persuaded the marauding tribe to recompense the families of the slain and to return to their homes. So far, under the new régime, the little colony had progressed; more land had been cultivated, the crops had been good, and no serious illness or deaths had occurred among the French population. The same year Cadillac renewed his request to the Governor-General for colonists and soldiers, and offered to provide for the transportation of horses and horned cattle for farming purposes. Receiving no encouragement from the Colonial Government, he wrote to Count de Pontchartrain, explaining his situation, asking to be relieved of the incubus of the Canada Company, and for greater jurisdiction. About this

* See the Letters of Fathers Marest and de Carheil, in Margry, 5, 205–215. See also Cadillac's letters to La Touche, under-Secretary of State, in which he refers to his disagreement with the Jesuits, as follows: "Je fais ausis mon possible pour les rendre de mes amis voulant etre veritablement de leur; mais si j'ose le dire toute impiété àpart, il voudroit mieux pescher contre Dieu, que contre eux, parce que d'un costé on en reçoit son pardon, et de l'autre, l'offense, mesme pretendue n'est jamais remise dans ce monde et ne le seroit peut estre jamais dans l'autre, si leur credit y estoit aussi grand qu'il est dans ce pays." Ibid., 5, 339.

time Canada suffered the loss of de Callières, whose untimely death deprived France of a just and faithful representative, and the colonists in Canada of an impartial ruler. Callières was succeeded by the Marquis de Vaudreuil; this clever nobleman was related to some of the wealthy directors of the monopoly, and was probably more or less under their influence. Before Cadillac became aware of these important changes, he detected two of the Company's factors at the post in illicit ventures and in dishonest operations to the prejudice of the Company. Procuring certified evidence of their guilt, he preferred charges to the Intendant-General at Quebec. Arnaud and Nolin, the implicated factors, were closely related to Lotbiniere and Delino, two of the richest directors of the Canada Company. Vaudreuil was a nephew of Lotbiniere, and related to the delinquents. Cadillac was probably aware of the family relationship existing, and his temerity under the circumstances cost him dearly. In revenge, his ruin was determined for the disgrace brought upon the distinguished families. Charges of a serious nature were filed against him in the highest court of Canada, and copies of these charges were sent to France. Upon their reception, Pontchartrain induced Louis XIV. to instruct Vaudreuil to convene a council at Quebec for inquiry into the condition of the colony at Detroit, before which Cadillac was to be asked to appear, to explain his own conduct and the state of affairs at his post. This did not suit the monopolists. The council was convened, but Cadillac was not notified; its sessions were secret, and his friends were rigidly excluded. Its conclusions, as sent to France, were so adroitly worded as to compromise the accused commander, whose contempt of the royal command might be implied by his non-attendance. This was a bold and lying attempt to ruin him at court. Meanwhile, preparations for his complete destruction were in progress at Quebec. Utterly unaware of all this, and anxious to provide for the pressing needs of his colony, Cadillac started for Quebec in the fall of 1704. On his way he was informed of

the death of de Callières, and the accession of Vaudreuil. On his arrival he was arrested at the suit of the directors of the Company on the charges referred to above. He secured the appointment of Mr. Bourgmont as his deputy at Detroit, and sent him forward with supplies. The litigation which ensued was long and expensive. His acquittal followed in June, 1705, but he was not allowed to return to Detroit, and was again arrested at the suit of Lotbiniere and Delino. In the meantime he had appealed to the King against the whole proceedings as illegal on the part of a court in Canada, against the governor of a post under Regal commission. The appeal was sustained. Pontchartrain had, in the meantime, been advised of the plot to ruin Cadillac, and resolved to punish his enemies. Vaudreuil narrowly escaped removal, and was severely reprimanded The Canada Company were removed from Detroit.* To Cadillac was granted the seigneurie of the post with additional territorial domain, and exclusive jurisdiction, while the colonial authorities were instructed to give him 200 soldiers and as many colonists as he might need.†

Thanks to the influence of Count Pontchartrain, the founder of the colony of Detroit was once more covered with royal protection and master of the situation. Before his return he secured additional soldiers for his garrison and induced a number of artisans and colonists to accompany him to Detroit. A small number of much-needed cattle were sent forward in batteaux. Two tons of French wheat for seed, and the machinery for a large grist-mill, were purchased and shipped at considerable personal outlay. His efforts, however, to procure Sisters of Charity for the care of the sick and for the education of the French and Indian population, did not meet with success. Upon his return to Detroit, he found Bourgmont in temporary command, and the establishment so badly demoralized that his worst enemies would have been satisfied with the situation. The garrison had been reduced,

* N. Y. Col. Doc. 9, 777.

† See Pontchartrain's letter in Margry, 5, 348.

and the soldiers had received neither pay nor clothing for three years. Some of the colonists had become discouraged, and had left the post and engaged in fur-trading. The prolonged absence of the commander had been misrepresented to the Ottawas, still at Michilimackinac, and a war party came down from that vicinity ostensibly to attack the friendly Miamis, but with the expectation of plundering the French. They encamped in the neighborhood, menaced the fort, raided the villages, destroyed the crops, killed several of the Miamis, and marauded for some time before they were driven off by the combined efforts of the French and Indians. The coup de grace of all this misery was the cowardly murder of the chaplain, Father Constantin, while walking in his garden, by a lurking assassin.*

The prestige of the French over their Indian neighbors had been weakened; among the tribes a state of sullen dissatisfaction prevailed. The tribes who had suffered from the late incursions, clamored for vengeance and recompense, and were determined to obtain both in the customary manner of their race. This would bring on a general war, and might seriously affect the future of the colony and the plan of Indian centralization. The situation in this respect was critical. Cadillac's influence, however, was sufficiently strong with the disaffected chiefs to induce them to rely on the Governor-General for redress, and to await his action. Governor Vaudreuil ordered the chiefs of the offending tribe to appear before him at Quebec, and these crafty diplomats were finally made to promise to meet Cadillac at Detroit and settle the mode of atonement. Upon their arrival at the post, several councils were held, and a formal agreement was made to surrender Le Pesant, leader of the raid, for execution, to make reparation to the families of the slain, and payment for damages to both colonists and Indians. Le Pesant was brought to Detroit and placed in irons, preparatory to his execution.

* Rev. Nicolas Benoit Constantin del Halle, Recollect, called by the Indians the Robe Gris, on account of his brown habit.

The Miamis and Hurons were placated, and the danger seemingly averted. High influence, however, was brought to bear on Vaudreuil in behalf of the doomed savage, and despite the remonstrance of Cadillac, after some months' delay he was permitted to escape. This was the result of no friendly interference, and its consequences were serious. The Miami chiefs were furious; they accused the Governor-General of insincerity, and Cadillac of cowardice. Hostilities ensued. Several Frenchmen were wounded, and their holdings outside the stockade depredated. These unfortunate events were part of the penalty paid for Le Pesant's escape. According to the code of barbarism, no debt was held more sacred with the savage than vengeance for kindred slain by an enemy in peace or in war, and he who would not risk his life in its acquittal could have no standing with his tribe. The offending Miamis were promptly punished by Cadillac, and made to sue for peace. The conditions agreed upon were soon after violated, and the offenders again more severely punished, and peace once more restored. But the fact was too apparent that the situation was not assuring; the French were surrounded by a population of Indians largely preponderating in numbers, who were once reliable friends, but many of whom had, for the time being, forgotten their better instincts, and had become sullen and treacherous neighbors. Thus was the progress of the colony more or less retarded by events arising from opposing influences and growing out of the forced detention of its founder during the two years of his litigation in Quebec.

About this time the Jesuits abandoned the mission at Michilimackinac and returned to Quebec.* Much time was consumed in councils and negotiations before a peaceful status with the Indians was secured. The Indian settlements comprised the Ottawas, whose fort and village were on the opposite side of the river; the Hurons, Miamis, and Potawata-

* See the King's instructions to Vaudreuil in Margry, 5, 345.

mies, whose villages were located below the post. The Indians generally cultivated the soil during the favorable season, and in the fall and winter engaged in hunting expeditions. The Hurons, who were the most intelligent of the tribes, were of a superior race, and lived comfortably after the manner of their kindred, the Iroquois, in good-sized cabins, arranged in separate apartments; they were comfortably clad, mostly Christian, and during Cadillac's time were faithful friends of the French.* Under direction of the government, Cadillac had built a substantial house for Sastaretsi, chief sachem of the Hurons, of dressed oak, 24 by 40 feet, (this house was in good condition in 1880, when it was taken down. It was at one time the house of Gen. Cass). Their village was protected by a bastioned fort, enclosed with high stockade, in which was generally stored arms and provisions sufficient for any emergency. It was a part of Cadillac's plan to have the Indians taught the French language and the useful arts. For teachers he had endeavored to procure Sisters of Charity in Canada, but, as heretofore stated, without success. He had also intended enrolling the warriors into companies according to their tribes, having them officered and drilled and regularly paid as French auxiliary soldiers; although approved in France, the plan was opposed in Canada, and never carried into effect. Every effort was now made to encourage settlement and the tillage of the soil. Cadillac made frequent visits to Canada to recruit, and generally returned with more or less permanent settlers who brought their families. It has been stated on the authority of his oldest son, that during the later years of his time, as Governor of Detroit, he expended from his personal fortune upwards of 150,000 livres in purchases and transportation for his colony. No longer hampered by the factors of the Canada Company, he opened the post to general traffic, collecting a moderate fee for each license to trade with two canoes. His regulations prohibiting

* New York Colonial Doc. IX., p. 887.

the sale of brandy to the Indians by traders were very strict; this "fire-water" could only be obtained at the storehouse of the post, in small quantities at a fixed price, and in such a manner as to guard against intoxication. With the machinery provided in Canada a mill was built outside the stockade, a new church, presbytery, storehouse, and more comfortable dwellings, had already replaced the original buildings within. Under his seignorial rights he made grants of land to responsible settlers, subject to reasonable rent and conditions; 29 farms had been located and partly cultivated, and on some of these comfortable dwellings had been built. So far the harvests had proved profitable, and some surplus grain had been sold. In the meantime the regular soldiers had been withdrawn, and the defence and maintenance of the post had been assumed by Cadillac. This was the situation about the close of the first decade in the life of the colony. When Cadillac took his departure, in spite of the opposition to it, chiefly directed against its founder, and which had at times been most disheartening, it had been solidly established and its prosperity was permanent. The Catholic faith had been planted on the shore of the Detroit, in soil enriched with a martyr's blood; it took deep root, and during the generations which have succeeded, the Catholic religion has ever remained a distinctive feature of the city of Detroit and State of Michigan. The splendid religious status of the present day, where the faith is as bright as the waters of its beautiful river, is linked with a chain of history traversing back a period of nearly two centuries. The religious direction and care of souls remained exclusively with the Recollects for more than half a century. Father de La Marche succeeded the first pastor, and he was succeeded by Father Deniau, who remained during Cadillac's time. To the last of the line of Recollects devolved the pious duty of transferring the remains of the founder of the Catholic religion in Detroit from their previous resting-place, to the new church of St. Anne. The event was recorded at the time in the parochial register of the church,

which, translated, reads as follows: "July 13, 1755, we, Simplicius Bocquet, Franciscan priest fulfilling the sacred functions of chaplain to the fort of Detroit and rector of St. Anne's parish, in the name of King Louis, have transferred from the old church to the new one, the remains of our venerable predecessor, Fr. Constantin del Halle, Franciscan missionary, who had been killed by the Indians in 1706, while in the performance of his sacred duties, and have deposited them temporarily under the altar, until the completion thereof, when we shall give them final sepulture as becomes his memory and the miracles wrought through his intercession." *

When Cadillac landed in 1701, he found Pierre Roy and François Pelletier, Coureurs de Bois, living in the old fort; both became settlers, and were in fact the first white inhabitants of Detroit. Of the families of Cadillac and of his officers, no living representatives are to be found near the scene of his remarkable career; not so of his followers who settled on the soil. The lineal descendants of Roy and Pelletier, and of the colonists and soldiers, André, Beauregard, Campau, Chene, des Rivieres, de Ruisseau, de Rocher, Faffard, de Lorne, de Marsac, Langlois, La Croix, La Ferté, la Jeunesse, Parent, St. Aubin, and others who came with the founder of Detroit, are to be found on both sides of the river among the Catholic families of French origin, who still profess the faith practiced by their ancestors under the martyred Franciscan nearly two centuries ago. The first entry in the parochial register of St. Anne's records the baptism of Marie Therese, daughter of Cadillac. It is signed by Father Constantin, and witnessed by the sponsors. The baptismal rites of four other of his children who were born in Detroit are attested in the same form. In this register of St. Anne's parish, which is one of the most interesting and authentic manuscripts connected with the history of the progress of the Catholic Church in the United States, may be traced the religious events oc-

* Farmer's Hist. Detroit, 529.

curring since the foundation of the colony and the family history of the original and succeeding French colonists from the beginning of the 18th century to the present day. The succession of pastors during this long period, whose signatures are attached to each parochial event, shows an unbroken line in the pastorate of the venerable landmark of the Church in the West.

The history of North American colonization probably offers few parallels to the adventures of Lamothe Cadillac in establishing a colony in a region so exposed and in a locality so far removed from parental support. It may be claimed that the success of its founder dwarfs any achievement of its kind in colonial history, and probably no instance has ever occurred where intrigue and opposition were carried so far or continued so persistently as was the effort to ruin both colony and founder. It was a proof of the ability and sagacity of Cadillac that he succeeded in retaining the support of the Government of France in spite of so much calumny and misrepresentation. It was officially reported to the King that the soil at Detroit was not fertile, and that the climate was such that no Frenchman could endure;* and yet the Indians, before and after Cadillac's time, had found abundant support from their unskilled tillage, while the Frenchmen who came with Cadillac, and many after them, who, under great disadvantages cultivated the soil, were abundantly rewarded, enjoyed the climate, lived to good old age, and many generations have succeeded, with ample support for their simple wants on the original holdings of their ancestral sires.

But the founder of this colony was not destined to enjoy his seignory. nor to transmit his title and domain after a patriarchal career to succeeding posterity. His King and government conferred on him a position offering a broader scope for his ability, and perhaps not less important than the custody of the lower gateway of the Western waters. That

*N. Y. Col. Doc., 8, 827; Campbell's "Outlines Pol. Hist. of Mich.," p. 68; See D'Aigremont's biased account, in Margry.

portion of New France known as Louisiana was to be opened to civilization. This territory, almost boundless in extent, embraced the Mississippi valley, and ranged from the sources of the Mississippi River and the Gulf of Mexico to the Pacific. In 1710, Cadillac was appointed Governor of Louisiana; the same year he bade adieu to his little colony on the Detroit, which he was destined never to see again, and departed with his family for the scene of his future career.

In concluding this paper, it is perhaps proper to refer to the two great interests which, from the outset, were opposed to the colonization of Detroit. The monopolists of the fur trade were probably the most unprincipled leeches ever fastened on the vitals of a young country; the paralyzing effects of their control over the commerce and trade, affecting at the same time the agricultural interests and the moral status of the colonists of Canada, may be traced through the history of the administration of the Marquis de Vaudreuil, and can be easiest studied in the translated reports of the annual census which were sent to France. These reports will be found in Paris Documents, vol. 9 of the "Documentary History of New York." It is due to the memory of the people of Canada of that epoch to say that they opposed this monopoly, and finally induced the Government of France to depose the colossal incubus which was slowly crushing out the life of its empire in the new world; after this, Canada gradually improved in population, in morality, in agriculture, and in commerce. How different was the motive which prompted the opposition of the Jesuits to the plans of Cadillac. As has been stated, a colony of Frenchmen was to be established at Detroit, around which were to be gathered for permanent habitation the tribes of Indians dwelling on the shores and islands of the lakes at the time under the spiritual care of the missionaries, whose headquarters were at Michilimackinac, one of the oldest missionary stations in the Northwest. The Government of France favored the plan in the hope that by its realization a barrier might be raised against the inroads of

the Iroquois from New York, or of other enemies seeking to control the western regions; it was intended that the missionaries should accompany the tribes and continue their pastoral relations in their new homes. However promising in results, from the stand-point in France, the project was looked upon unfavorably by the missionaries in spiritual charge, and by their superiors in Canada. The success of the enterprise would break up and probably destroy the matured system of missionary work which had required so many years to perfect; transfer the theatre of its operations to a post whose commander, in previous years, had been unfriendly; with the prospect that the Indians could not be controlled in the near vicinity of the French colony, and the lapse to debauchery and paganism of many Christian families would probably ensue. The removal of the tribes in the vicinity of Michilimackinac to Detroit was followed by the temporary breaking up of that mission and the return of the Fathers to Quebec.

The colony of Frenchmen surviving the dangers which beset its infancy became in time a flourishing settlement; a century later it was the nucleus of a territory which contributed three States to the Federal Union, and was itself the foundation of the fine city which perpetuates its memory. But what of the Indian colony? Instead of serving its intended purpose, it became a danger and a menace to the French colonists, and with the change of dynasty which befel Canada, the unfortunate tribes shared the common destiny of their race, and disappeared from the soil, which fell to the descendants of the white races that successively came into possession.

EARLY LAZARIST MISSIONS AND MISSIONARIES.

By the Rt. Rev. Stephen Vincent Ryan, D.D.,
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(*Continued from July Number.*)

Rev. Mr. Rosati was appointed by Mr. de Andreis to succeed him in the office of Superior of the Mission, and, under his wise government, the house of the Barrens steadily prospered. In 1823 a few students were received into the college, and soon a large and commodious brick building was erected for the collegians, whilst a goodly-sized house for the missionaries was built between the college and the new church, which, for lack of means, progressed slowly, and was dedicated, as we have seen, only in 1837.

In the very year of Mr. De Andreis' death—1820—three excellent missionaries arrived from Flanders, Messrs. De Neckere, Branels, and Doutrelouigne; the last, a simple, holy priest, whom I knew well at the Barrens and Cape Girardeau, was for many years pastor of Cahokia, in Illinois, about three miles from St. Louis; and here, in 1836, he established the first house of the Sisters of St. Joseph, whom Bishop Rosati had brought from the mother-house of Lyons, and whom he and Very Rev. Mr. Timon had met on their arrival in New Orleans, and conducted to St. Louis. Mr. Branels was sent to found the mission of Cape Girardeau, and was an active and laborious apostle in Missouri, Arkansas, and Louisiana. Mr. De Neckere, who had come to America as a Lazarist student, seventeen years of age, with Bishop Dubourg, in 1817, after a short stay at Annapolis and Bardstown, joined his con-

frères at the Barrens, and, by a special dispensation, was ordained in October, 1822. This year J. M. Odin, a deacon, —and the following year, 1823, John Timon—entered the community, and soon were numbered among its most prominent and efficient members.

Bishop Dubourg having failed, in 1822, to secure the consent of Mr. Rosati to become Vicar-Apostolic of Florida, prevailed on Pope Leo XII. to send him peremptory orders to accept the Episcopal dignity as Coadjutor of New Orleans; and, in consequence, he consecrated him in New Orleans as Bishop of Tenagra, *in partibus*, on the 25th of March, 1824. A Papal brief, at the same time, provided for the division of Upper and Lower Louisiana, with their respective sees at St. Louis and New Orleans within the term of three years, allowing Bishop Dubourg to choose which of the two he preferred, and Bishop Rosati to become titular Bishop of the other. Before the expiration of three years, Bishop Dubourg was allowed to resign in the year 1826, and retiring to France, became in that same year Bishop of Montauban, and afterward, in 1833, Archbishop of Besançon.

In addition to what we have already said of this great prelate, we need only record the fact that, to him, the great "Association for the Propagation of the Faith" is indebted for its inception in the year 1815, when, after his consecration in Rome, he spent some time in Lyons. His career fully justifies the high eulogy with which Mr. Clarke concludes his interesting biographical sketch: "His talent for administration and enterprise was extraordinary; his fame is spread over two continents; but in the American Church his memory should ever be held in veneration and gratitude, and his name cherished as that of one of the most illustrious ornaments of our hierarchy." In a similar strain, Mr. De Andreis writes of him in his journal of the year 1819: "All that has been done or will be done is due to this extraordinary man, Bishop Dubourg, of whom we might seek in vain to find an equal in history; on the contrary, he will serve as a model to future

ages. He is not only at the helm, but at the sails and oars; he is everywhere. The hand of God is visibly with him; and it, only, can bestow on him an adequate reward: *Notum est Domino opus ejus.*"

The departure and resignation of Bishop Dubourg threw on Bishop Rosati the whole burden of the administration of the united dioceses, and he was, moreover, constrained to retain the office and discharge the duties of Superior of the Congregation of the Mission, until Rev. J. B. Tornatore arrived at the Barrens from Rome in 1830. In the meantime, during the frequent absences of the Bishop, he appointed Mr. De Neckere, the young priest of whom we have already spoken, to replace him as Professor in the college, and Superior of the community at the Barrens. Here De Neckere developed those rare endowments and varied accomplishments which foreshadowed future high dignities. An accomplished scholar, he spoke fluently not only English, but also German, French, Italian, and Spanish, and was accustomed to give conferences in all these languages. His health was delicate, and he was sent for a time to New Orleans, in hopes of recruiting it, and afterward to France, and his native Flanders, and Rome, which he reached October 16, 1828. To his consternation, he there learned that Bishop Rosati had recommended him as a worthy successor to Bishop Dubourg in the see of New Orleans; and, despite his remonstrances, he was preconized to that see by the Holy Father August 4, 1829. Anxiety and dread of the fearful responsibilities of the Episcopal charge brought on a relapse, and his life was despaired of when he returned to Belgium. Restored by what was regarded as a species of miracle, or special interposition of God, he returned to America in improved health, and was, though very reluctantly, consecrated at the age of twenty-nine by Bishop Rosati, assisted by Bishops England and Portier, in the Cathedral of New Orleans, June 24, 1830. "His merit," writes Bishop Rosati, in announcing his appointment to the clergy and people of Louisiana, "could not be hidden by the veil of hu-

mility under which he sought to conceal it; nor could his profound humility prevent those who had the happiness of knowing him from feeling and testifying their esteem and respect. They all unite in thanking the Prince of Pastors for having given so worthy a prelate to His Church." His zeal and eloquence made him a favorite in New Orleans, and his love of learning was demonstrated by his lectures in the higher branches of philosophy, astronomy, chemistry, and natural history, in the celebrated Academy of the Ursulines in that city. His Episcopal carecr was brief; having in vain sought to be relieved of it by resignation, and having called Very Rev. Anthony Blanc to New Orleans as his Vicar-General, he fell a victim to his zeal and charity on the fourth of September, 1833, during the prevalence of that fearful scourge, the yellow fever. "He died the death of a saint," says Archbishop Spalding, in his "Life of Bishop Flaget."

Bishop Rosati having provided for the See of New Orleans in 1829, and installed Mr. Tornatore as Superior at the Barrens in 1830, bent all the energies of his religious soul and well-trained mind to develop the material resources and spiritual growth of the diocese of St. Louis. The Lazarist and Jesuit Fathers were in the beginning almost his sole reliance, but gradually he gathered around him a devoted secular clergy. He erected a large stone cathedral, in which all the services of religion and the ceremonial of the Catholic faith were carried out in the most solemn and imposing manner, with great fruit to Catholics and Protestants, who were deeply impressed, and many were converted to the faith—two hundred and eighty-nine in one year, as we learn from the Bishop himself.

It would be impossible to enter into a detail of all his works. He induced the Jesuit Fathers to found a novitiate and separate province in the diocese, gave them charge of a college, which has since grown into the celebrated University of St. Louis. He also introduced the Visitation Nuns, the Ladies of the Sacred Heart, the Sisters of St. Joseph, and the Sisters of

Charity. And here I cannot help remarking what a noble example the pioneer Bishops of the United States have given to their successors in regard to Christian education and institutions of learning. At a time when Catholic resources were so scanty, and Catholics so few, they established colleges and laid the foundation of educational houses that are our admiration to-day. Witness Georgetown College, St. Mary's College and Seminary, Baltimore; Mt. St. Mary's, Emmettsburg; St. Thomas' Seminary, near Bardstown; College and Seminary in St. Louis; St. Mary's of the Barrens; St. Charles', Grand Coteau, La.; St. John's College, Fordham, N. Y.; St. Vincent's College, Cape Girardeau; St. Charles Borromeo, Philadelphia; not to speak of numerous female convents and academies.

Bishop Rosati assisted at all the Provincial Councils held in Baltimore until 1840, and was prominent among the great prelates of that time. Distinguished as an ecclesiastical scholar, to him was assigned the compiling of a manual of ceremonies, and the writing of several of the Pastoral Letters. Two especially that bear the stamp of genuine Apostolic spirit are ascribed to his eloquent pen, those addressed to the generous confessors of the faith, the persecuted Bishop of Cologne and the Archbishop of Posen.

In April, 1840, the Bishop left St. Louis to attend the Fourth Provincial Council of Baltimore, and made arrangements for a longer absence, as he proposed to visit Rome before his return. The fact is, he never again returned to his diocese. The Holy Father, Gregory XVI., who entertained for him sentiments of highest esteem, commissioned him as Apostolic Delegate to arrange ecclesiastical affairs between the Holy See and the republic of Hayti. Very Rev. John Timon, first Visitor in the United States of the Congregation of the Mission, and Vicar-General of St. Louis, respectfully refused the administration of the diocese in Bishop Rosati's absence, as he had before refused the office of Coadjutor Bishop, strongly recommending for that dignity Very Rev. Peter Richard

Kenrick, now the venerable Archbishop of St. Louis, then the young, learned, and efficient pastor of St. Mary's church, Philadelphia. Having secured the appointment of his worthy Coadjutor, Bishop Rosati returned to the United States and consecrated him in St. Mary's church, Philadelphia, on the 30th of November, 1841. Here I may be allowed a personal reminiscence: here for the first and only time I saw this illustrious missionary Bishop, the bosom friend and dear companion of Mr. de Andreis, and the second founder of the Lazarist missions in America. As a young seminarian in St. Charles' Seminary, I was privileged to assist at the consecration of the Coadjutor Bishop of St. Louis, and some of the circumstances of that day and that occasion have indelibly stamped themselves on my memory. How well I remember, though but a boy, the benign and venerable countenance of the consecrating prelate, Bishop Rosati, the strongly-marked features of the great and eloquent Bishop England, who preached the sermon on the occasion, a sermon, by the way, which, albeit learned and eloquent, did not altogether please some of the kind lady friends of the amiable young prelate, who had endeared himself to all his people, but who was now to assume a higher rôle. They thought the Rt. Rev. preacher was too hard on their beloved pastor in urging home some of the duties and responsibilities of his new Episcopal charge. There, too, was the illustrious Forbin-Janson, Bishop of Nancy, then making a tour through the country in behalf of the "Holy Childhood," and giving spiritual retreats. Bishop Lefevre, consecrated a few days before, November 10th, in St. John's church, Coadjutor and Administrator of Detroit, was also present; and last, but not least, the learned and truly paternal Francis Patrick Kenrick, Bishop of Philadelphia, and brother of the newly consecrated prelate.

Is it any wonder that the sanctuary scene of old St. Mary's and the distinguished personages grouped around the altar should be faithfully photographed and stereotyped on memory's young, impressionable tablet, and when declining years

remind me that I, too, must soon follow to the silent "bourne whence no traveller returns," men so distinguished in the Catholic hierarchy that I should this evening turn to a picture that recalls features so familiar, virtues and endowments so rare. The venerable Archbishop of St. Louis, whom may a good God long spare to His Church, and myself are the only survivors, so far as I know, among the clergy of the first or second order who were present on that memorable occasion.

Bishop Rosati, in January of the following year, sailed for Port-au-Prince, and we take the following notice from the "Religious Cabinet" of 1842: "We learn with pleasure from the 'Catholic Herald' that the Rt. Rev. Dr. Rosati, Bishop of St. Louis, and Delegate Apostolic of the Holy See to the republic of Hayti, has arrived at Port-au-Prince, and was joyfully received by clergy and people. The President admitted him to an audience, and appointed a committee to treat with him on the subject of his mission, promising at the same time his efficient co-operation to establish religion on a solid basis in the republic." Returning to Rome to report and receive further instructions, he was appointed Assistant at the Pontifical throne in recognition of his valuable labors, was sent back to complete negotiations with the government of Hayti, was taken ill at Paris, and by the advice of his physicians returned to Italy, where he peacefully expired September 25, 1843. Thus ended the career of one of the early Lazarist missionaries of America, who, by a singular dispensation of Providence, was called back to his native land to lay to rest his remains beneath his native Italian skies, whilst his beloved master and Superior found a resting-place, as he had long before predicted, in the western hemisphere, thus bringing Italy and America, St. Mary's of the Barrens and Monte Citorio, in closer relations for the members of the Congregation of the Mission. The life of Bishop Rosati most fully verified what the venerated Mr. de Andreis had written of him to his Superiors in Rome shortly after their arrival in America: "He is

endowed with most distinguished abilities, and God has great designs on him."

We must now return to take a passing look at the Barrens and some of the early missionaries sent out from that mother-house. Rev. John Baptist Tornatore had arrived in 1830, sent from Rome as Superior, was a learned and holy missionary, but one of the old school, simple and without guile. Little he knew of college boys, such as he found at the Barrens, from Missouri, Arkansas, Louisiana, and Texas, and less did he care for what he styled "les arts de l'agrement pernicieux," music, drawing, etc.; and even in theology, he adhered tenaciously to the most rigid principles. Rt. Rev. Francis Patrick Kenrick, who had been a pupil of his in the Propaganda, esteemed him for his holiness and theological knowledge, and used to tell with his usual suave and fatherly smile how good Mr. Tornatore, after receiving an advanced copy of his Moral Theology, wrote to him that he never anticipated that one of his scholars would become so lax. Mr. Tornatore was afterward sent as Professor of Theology to St. Charles Seminary in Philadelphia. It is an open secret, vouched for by good Mr. Frenaye, for many years the *factotum* in the Bishop's house, that Philadelphia owes the plan of its magnificent cathedral, and its definitive adoption, to the influence of Messrs. Tornatore and Maller with the good Bishop, who was afterward transferred to the Archdiocese of Baltimore. His learned works, gentle character, and exalted virtues made Archbishop Kenrick one of the brightest ornaments of the American Episcopate.

In boyhood's years, as a student of St. Charles Borromeo, I knew him, at a distance; in after-years, as Visitor of the Congregation of the Mission, I had many opportunities to know him more closely, and always admired and venerated him.

Among the numerous accessions that, after the decease of Mr. de Andreis, flocked to the mother-house of the community from Italy, France, Spain, and the United States, two

seem to stand out in special prominence as having contributed perhaps more than any others to the material and religious prosperity of the Lazarist Missions, leaving to the community a glorious record of fruitful missionary labors and exemplary regularity; and to do justice to either of them would require, and furnish ample matter for, a long and interesting paper. John Mary Odin entered the community as a deacon in 1820, and John Timon as a student, without any orders, in 1823. They were ever fast and faithful friends, true and devoted fellow-laborers. The former was a native of France, born February 25, 1801; and as Mr. Clark justly remarks, "The children of St. Vincent may well be proud of his name; a name worthy to be inscribed in our annals with those of Marquette and Jogues." The latter was a native of this country, born at Conewago, Pa., February 12, 1797.

As we cannot attempt to deal with their missionary labors in Missouri, Arkansas, and Louisiana, we shall restrict ourselves to a brief notice of their mission to Texas, thus perhaps reserving from entire oblivion some interesting details of the Texan mission. Mr. Timon succeeded Mr. Tornatore in the year 1835, having been named visitor of the American province in a general assembly of the Congregation, held that year in Paris. Mr. Odin there strongly and successfully urged the erection of the United States into a regular province, with Mr. Timon, who had been ordained priest by Bishop Rosati in 1825, as its first visitor. As early as 1824, when only a sub-deacon, Mr. Timon accompanied Rev. Mr. Odin in a missionary tour through Texas, and in 1838, at the request of Bishops Blanc and Rosati, he assumed charge of the missions of that distant province, which had recently declared its independence of Mexico. By the revolution which detached Texas from Mexico, all the ecclesiastical property fell under the power of the State, but by the Texan Congress, at the solicitation of the Lazarists, or Priests of the Mission, aided by M. Dubois de Saligny, the French

consul, it was principally restored for the use of the Catholics. The following law was passed in their favor: "It is decreed by the Senate and House of Representatives of the Texas Republic, that the churches of San Antonio, Goliad, and Victoria, as well as the land of Nacogdoches, the churches of the Conception, St. Joseph, St. John Espada, and Refugio, with the buildings and grounds thereto belonging, be remitted in full ownership into the hands of the Chief Pastor of the Roman Catholic Church, in the Republic of Texas, and his successors in office. This grant is made *in perpetuum*, but on condition that the property be applied to the use of the Catholics, for their religious worship and the education of their children." By a subsequent decree the church of the Alamo was also ceded to the Catholics. In April, 1840, letters were received in Missouri to the effect that Texas was separated from the jurisdiction of the Bishop of Linares, and erected into a Prefecture Apostolic, Very Rev. John Timon being named Prefect Apostolic, with power to administer the sacrament of Confirmation and appoint a Vice-Prefect. He named as Vice-Prefect, Mr. Odin, who, in order to be able to continue his humble labors in Texas, sent back the Bulls nominating him to the See of Detroit, to which, as we saw above, Bishop Lefevre was consecrated in Philadelphia in 1841. He, however, could not long escape the dreaded mitre, his nomination as Vicar-Apostolic of Texas, with positive orders to accept from the Sovereign Pontiff, Gregory XVI., and his superiors in Paris, to his surprise and unfeigned sorrow, soon reached him, and he was consecrated Bishop of Claudiopolis *in partibus* on the 6th of March, 1842, in New Orleans, by Bishop Blanc. In 1847, the vicariate was erected into a bishopric, and Bishop Odin was installed as Bishop of Galveston, and in February, 1861, he was transferred to the Archbishopric of New Orleans. I saw him for the last time in Monte Citorio, toward the close of the Vatican Council, after he had received from Pius IX. leave of absence on account of failing health. Returning to his native land, he died on May 25, 1870, and

was buried at Ambierle, in a chapel of the Blessed Virgin, where in his early youth he had learned his catechism and consecrated himself to the service of the altar.

Texas was one of the chief missions confided to the Lazarists, but on the appointment of a titular Bishop, he naturally had to provide priests for its churches; though many Lazarists remained for some time, until the Bishop could replace them. The Visitor, Rev. Mr. Timon, now relieved of that charge, established many other missions, at the urgent request of different Bishops. To La Salle in Illinois, at that time under the jurisdiction of St. Louis, at the urgent request of Bishop Rosati, he sent Messrs. Raho and Parodi, the latter a very saintly missionary, with whom I became acquainted afterward in St. Louis.

The Seminary of the Assumption, on Bayou La Fourche in Louisiana, projected by Bishop Dubourg, was placed in charge of the missionaries by Bishop Blanc. It was destroyed by fire, and rebuilt in New Orleans by Rev. Mr. Delcross, who met a tragic death in 1858 by an explosion of a steamer on the Mississippi, near Memphis; but, owing to want of means on the part of the diocese, it was never opened to students. Rev. A. Venina, his successor, and present Superior, has built a large and very grand church adjoining the seminary in Bouligny, New Orleans. In 1858 the Congregation took charge of St. Joseph's church and the Charity Hospital, in New Orleans, with Rev. John Hayden Superior, until appointed Visitor in 1868, when Very Rev. Thomas Smith, now Visitor, succeeded him, and laid the foundation of a magnificent new church, which will one day, when completed, be a monument to the enterprise of its projectors and the generosity of the people of New Orleans.

These two houses of New Orleans will, I hope, faithfully keep their domestic annals, and hand down to posterity the names and edifying records of many pious and devoted missionaries who there died victims of their zeal and charity. One of these, Rev. Charles Baglioli, day by day, for years,

with a devotedness and self-sacrifice not unlike the renowned martyr-priest of Molokai, and with a like result, attended the poor, stricken, and afflicted inmates of the large City Hospital in charge of the Sisters of Charity. As secular priests multiplied, the Lazarist missionaries were withdrawn from the numerous missions they had founded and zealously attended in Missouri, Illinois, and Texas. New missions were begun in Emmettsburg, where the Sisters of Charity were affiliated to the Paris community, and placed under the direction of the Congregation. In Baltimore, Rev. M. Anthony built the small church of the Immaculate Conception. He was succeeded by Mr. Giustiniani, who built a fine new church, with presbytery and excellent schools. Mr. Giustiniani, of the noble and ancient house of that name in Genoa, Italy, deserves a more than passing notice, not only for his admirable work during many years in Baltimore, and his previous labors in the South, but for his many virtues, his genuine simplicity, love of souls, and indefatigable labors. He won the affection and respect of all who came in contact with him, and was esteemed by the Archbishops Kenrick, Spalding, Bayley, and Gibbons. In a ripe old age he passed away, and his remains very fittingly lie side by side with Messrs. Burlando and Pandolfo, the devoted Directors of the Sisters of Charity, in their beautiful cemetery in Emmettsburg.

Rev. Messrs. Richard Hennessy and John J. Lynch, recalled from Texas, were appointed Superiors, respectively, of St. Vincent's College, Cape Girardeau, and St. Mary's Seminary of the Barrens. The former lived but a short time, and I assisted him at death. He was a most worthy confrère. The latter, after performing the herculean task of removing the solid old community house and building—a commodious brick residence at the Barrens—purchased the ground, and began the Seminary of Our Lady of Angels, about four miles below the Falls on the Niagara River. This is to-day one of the most flourishing institutions of the community in this country. Together with a prosperous little seminary and col-

lege, it has a large and thoroughly-appointed theological department, and by special university charter from the State of New York, it has now a prosperous medical college in the city of Buffalo, and a legal faculty has just organized a law department in the same city. The records of the Seminary of Our Lady of Angels would show many names worthy of remembrance by the young confrères now worthily continuing their work. I can now mention but few, who were in charge for a time after the founder of the house was transferred to Toronto, of which he is now the worthy Archbishop: Rev. John O'Reilly, whose acquaintance I formed in the year 1840 in Pittsburgh, Pa., where he was pastor of the old St. Paul's, having Rev. Mr. Garland as assistant. He went to Rome, joined the Congregation, was sent back to the United States, where, for many years, he labored in different capacities, and was very successful in the missions which, in his time, were given in different parts of the country. Then there were the Rev. John Asmuth, who was afterward sent to Los Angeles, Cal., and Rev. R. E. V. Rice, whose name and fame rank only second to its Most Rev. founder.

Los Angeles, now starting in a new locality into new and, prospectively, more energetic life, and St. John's College, Brooklyn, I can only notice; unless, indeed, I say a word in regard to a good confrère and companion of my own, who was for a time identified with the latter college, and instrumental in giving it its name of St. John's. Rev. John Quigley came from Castleknock, Ireland, and entered the novitiate of the Barrens a short time after myself, and was ordained priest in 1849; and, always an edifying missionary, he labored faithfully with Mr. Giustiniani in Baltimore; was appointed Master of Novices when the novitiate was removed from the Barrens to St. Louis; and afterward became Superior in Brooklyn, where he died a happy death, loved and respected by all. But we must return for a short time to the good Visitor, Very Rev. John Timon, and other earlier missions established by him. Ever earnest and enthusiastic in what

was calculated to promote the interests of religion, or the prosperity of his community, when relieved of the cares and responsibilities of the important mission of Texas by the appointment of a Vicar-Apostolic, his tireless zeal was shown in giving retreats, and preaching missions in the West and East; and in 1842 and 1843, encouraged by the Superiors in Paris, who deemed the care of seminaries more conformable to the spirit and end of the Congregation than parochial charges, he accepted the seminaries of Cincinnati, in Brown County, that of Philadelphia, and later, that of New York, which, for various reasons, some of which we shall see later on, were afterward abandoned.

Revs. Mariano Maller, Anthony Penco, M. Frasi, and Thomas Burke arrived in Philadelphia, to replace Rev. Michael O'Connor, D.D., and Rev. Nicholas Steinbacher, as Directors of the Seminary of St. Charles Borromeo, and here begin my personal reminiscences of the Lazarists. Deputed by the students of the seminary, with Mr. Francis McAtee, to deliver an address, and make an humble offering to our beloved Superior, Dr. Michael O'Connor, who left us to become a Jesuit, but returned in 1843, by the overruling authority of the Holy See, as Bishop of Pittsburgh, I for the first time became acquainted with the children of St. Vincent, who took charge after his departure; although, some years before, I took his name, in confirmation, at the suggestion of a good Sister of Charity, in Pottsville, Pa. It may not be out of place to state here that young Mr. Steinbacher, our Vice-President, afterward became a Redemptorist Father, and died of yellow fever in New Orleans, whilst Dr. O'Connor, temporarily baffled in his purposes, resigned the See of Pittsburgh in 1860, and died in Woodstock October 18, 1872, a learned and exemplary member of the Society of Jesus.

In the year 1844,—known in the West as the year of the great flood, and in the East as the year of the great Native American riots,—in company with Rev. Mr. Thomas Burke, my Professor of Philosophy in Philadelphia, and afterward

widely known as Provincial Procurator of the Lazarists in St. Louis, I went to Missouri as a young postulant for membership in the Congregation of the Mission. I may also mention what I often afterward commented on—that I escaped the fearful riots in Philadelphia, which occurred in May, 1844, by leaving the April previous, and the disastrous floods in the Mississippi Valley, which occurred in June of that same year, by leaving Cape Girardeau for the Barrens toward the middle of May.

The new College of St. Vincent, at Cape Girardeau, on an eminence overlooking the Father of Waters, was finished and occupied by the students from the Barrens, whilst the Little Seminary and Novitiate, which for some time had occupied the old residence of the Spanish Governor on the banks of the Mississippi, were transferred to the Barrens, and occupied the house and college vacated by the professors and students of St. Mary's College. Rev. Michael Domenec, afterward called as professor to the Philadelphia Seminary, and founder of the first church in Nicetown, and the church and house of Germantown, was our Superior, and Rev. James Rolando our Master of Novices. Rev. James Knoud, a rigid disciplinarian and eminent Professor of Mathematics and Natural Sciences, was made Prefect of the Little Seminary; Rev. Marc Anthony, Timothy O'Keeffe, and A. Aquarone were novices of the community, joined afterward by a most worthy secular priest, Mr. François, from the mission of Bishop Bruté in Indiana, and Rev. John Quigley, of whom we have already spoken, and an exemplary young student, Mr. Murray from Castleknock. The latter died young, and rather suddenly, whilst another student companion, Mr. Tracey, whose sincere piety and fervent devotion I shall never forget, passed away after a lingering illness, borne with the most admirable patience and resignation. Among the missionaries I now can recall as then at the Barrens, there were: Rev. Messrs. Collins; Barbier, a Frenchman, of stately, soldier-like bearing, and a most eloquent preacher

in his own language, who had charge of a small French congregation; Robert, a simple, holy man, in charge of the farm, and Escaffier, of diminutive stature, but active in the ministry. These are all, I believe, buried in the little cemetery at the Barrens. There were others besides; many good and holy Lay Brothers, whose names I cannot recall, but who edified me much, and whose names are certainly recorded in the Book of Life. If my words could reach the Superiors of the houses, and especially of the Barrens, I would appeal to them most urgently to write up a correct and detailed history of each house, not forgetting the humblest of those good men who devoted their lives to the holy work of the missions in America. But I must not forget a dear companion and fellow-student, who has but recently passed from the scene of his earthly labors, and was buried on the same day in St. Vincent's church, St. Louis, with another fellow-novice, Rev. Timothy O'Keeffe; this is Rev. John Uhland, who repaid my lessons in English by teaching me a smattering of German, and who, almost from the day of his ordination, June 29, 1849, until his demise, exercised the holy ministry as pastor of the German congregation of St. Vincent's, St. Louis. He was most edifying in his regular, unobtrusive life, devoted to his pastoral duties, and especially watchful over the children, building and supporting two good schools, one for boys, taught by Christian Brothers; the other for girls, taught by Sisters of St. Joseph.

But the Lazarist missions and missionaries were soon to grieve over a great loss in the person of its first Visitor, who since 1835 had guided its destinies and materially aided its growth, and his loss was a commencement of other serious losses which may partially at least account for the abandonment of some of the works confided to the Congregation during the administration of Mr. Timon. In 1847, Very Rev. John Timon, Visitor of the Congregation of the Mission in the United States, was named by the Holy See first Bishop of Buffalo, and after much deliberation and counsel he gave

his consent and was consecrated in New York, October 17th of the same year, by Bishop Hughes, assisted by Bishop Walsh, of Halifax, and Bishop McCloskey, of Albany, Bishop Francis P. Kenrick, of Philadelphia, preaching the consecration sermon. Rev. Mariano Maller, the first Lazarist Superior of St. Charles Seminary, Philadelphia, succeeded him as Visitor of the Province, until the final consolidation of the Sisters of Charity of Emmettsburg with those of Paris, which was consummated March 25, 1850, when Mr. Maller became their Director, and Mr. Anthony Penco, who came with Mr. Maller to Philadelphia, and was Professor of Latin Rhetoric and principal Director of the Seminarians, was nominated Visitor.

Bishop Hughes urging the Lazarists to take charge of his Seminary, Mr. Penco was for a short time detached from the Seminary of St. Charles, but finding it impossible to put the Seminary on a satisfactory footing whilst the students had to teach in the college, the attempt was abandoned, and Mr. Penco returned to Philadelphia, to the great joy of Mr. Maller and the Seminarians, with whom he was a great favorite.

In March, 1853, Mr. Maller was sent by Mr. J. B. Etienne, Superior-General of the Congregation of the Mission and the Sisters of Charity, to Brazil as Visitor of that Province and Director of the Sisters of Charity. The departure of Mr. Maller I regarded as almost an irreparable loss to myself and to our Province. He was a man of talent, learning, good judgment, and a genuine religious spirit. On him I relied, perhaps too much, for the future direction of myself and the important works of the community. He was called away partly, at least, because the Superior-General had an inkling that he was to be made a Bishop, and thereby lost to the community. Mr. Etienne does not seem to have been altogether so unselfish as Mr. de Andreis; his first duty, he thought, was to consult the interests of the community over which he had been placed.

No one regretted the departure of Mr. Maller more than Most Rev. F. P. Kenrick, now transferred to the Archbishop-

ric of Baltimore. He knew him well, and had the greatest confidence in him. The good Archbishop said to me some years afterward, in expressing his deep regret at his departure, that if his Superiors had only said a word to him he would have prevented his appointment to any Bishopric. Rev. Francis Burlando, a most worthy missionary, who perhaps did more than any one else to develop the growth of the Emmettsburg Sisterhood during his long administration, succeeded Mr. Maller as Director of the Sisters of Charity. But now comes another blow, and not a light one. The Visitor, Mr. Penco, was called to Europe in June, 1855, and Mr. Masnau was appointed Pro-Visitor. Mr. Penco was one of nature's noble men; his appearance and manners indicated his gentle character; his presence at the altar evidenced the saintly priest. His family was one of the wealthiest in Genoa, but by extravagant speculations his brother wrecked his princely fortune and at his death left his family destitute. Mr. Penco was able to save his own patrimony from the general wreck, and educate his brother's children. To this he devoted himself during the remainder of his life, acting at the same time as chief Director of the missionary college Brignole-Sale in his native city, Genoa. To aid him in the capacity of Sub-Director, Rev. James Rolando was called for a time to Genoa, but having been familiarized with life in America he could not content himself in his native Italy, and was allowed to return to the American Province; and having for many years faithfully discharged the duties of Vice-Superior in the mother-house he died in Germantown, and I was able to unite with the community and a large number of the secular clergy of the diocese of Philadelphia, in paying a last and very sincere tribute of respect to my old and ever venerated Master of Novices, a couple of years ago. In about a year after the departure of Mr. Penco, our Pro-Visitor, Rev. Mr. Masnau, a worthy Spanish confrère, was called to Spain and made Visitor of the Province of Madrid. I had been called to succeed him as President of St. Vincent's College of Cape Girar-

deau, and now, in 1857, I was summoned to the mother-house in Paris, and on the Feast of St. John Baptist, June 24th, the anniversary of my ordination, which took place in 1849, and the Patronal Feast of our Superior-General, I was appointed Visitor to replace Mr. Masnau.

At the Cape I found, besides confrères whom I have already mentioned, Rev. Joseph Alizeri, now Professor of Theology at the Seminary of Niagara, who has, in an ingenious Latin poem, put on record the names and characteristics of the old missionaries, and Rev. John F. McGerry, who, as a secular priest of Maryland, was once identified with Mt. St. Mary's College, and also with the old St. Patrick's Church in Rochester, and joined the Lazarists in 1840, and was for many years a well-known priest and professor at Cape Girardeau. There was also a very talented and efficient Professor and Prefect in the college, a student named Mr. Pavia, who exercised much influence as an accomplished French scholar and exemplary religious, but he was a perfect martyr to religious scruples, and could never be prevailed on to receive Holy Orders.

In the spring of 1854, Rev. Thaddeus Amat, a good theologian, who was for some time my Professor of Theology and Superior at the Barrens, became, by appointment of the Holy See, Bishop of Monterey, Cal., Bishop Alemany, O.S.D., being transferred to San Francisco. He died at Los Angeles, where he was buried in his new cathedral, 1878.

Rev. John Joseph Lynch, having founded the Seminary of Our Lady of Angels, at Niagara, was, at the recommendation of the illustrious Bishop Charbonnel, of Toronto, consecrated Bishop of Æchinas *in partibus*, and coadjutor of Toronto November 28, 1859, and is to-day the well-known, prudent, and patriotic Archbishop of that metropolitan see, where, in the midst of a population bitterly hostile to the Church, he has succeeded in conciliating the non-Catholic people, winning the favor and confidence of all classes, as was seen a few years ago in the public celebration and general rejoicing on

the occasion of his silver jubilee, or twenty-fifth anniversary of his elevation to the Episcopacy.

Rev. Michael Domenec, whom we have already seen as Superior of the little seminary at Cape Girardeau, and afterward at the Barrens, whilst acting as professor at St. Charles' Seminary in Philadelphia, exercised the ministry and built churches at Nicetown and Germantown, of which latter place he became pastor, and succeeded most admirably in building up not only the material temple, but a flourishing Catholic congregation. Would that it had pleased God to leave him there! But Bishop Michael O'Connor, of Pittsburgh, still yearned after his first love, wished to resign his see and embrace the Society of Jesus. Seeing the success and tact with which Mr. Domenec had labored in Germantown, he induced the Bishops of the province to petition for his transfer to a higher and wider field. Bishop Domenec was consecrated December 9, 1860, the former incumbent of Pittsburgh having resigned the previous May. Naturally gentle and easily swayed by others, he soon found himself in financial and administrative troubles, having obtained a division of the large diocese, and selected the see of Alleghany City for himself, against the wish of the majority of the clergy. He finally resigned, returned to his native land, Spain, and died at Tarragona, January 5, 1878. Thus the Congregation lost in a few years many of its best and most experienced subjects, on whom it relied in the government and administration of its various houses; and it can be no surprise that it was thrown back for years, until it could build up and form a new generation; that it had to abandon many of its important works, to the great regret of many of its own members, and many of the bishops of the country. The Bishops of Philadelphia and Cincinnati were greatly grieved at the departure of the missionaries, and the saintly Bishop Neumann, of Philadelphia, told me that he still hoped and prayed that the Congregation would again send him Lazarist priests to take charge of his seminary.

Several seminaries, such as Vincennes, and the large Church of the Holy Name, with the University of the Lake, warmly pressed upon it by Bishop O'Regan, for lack of subjects it had to decline, though it accepted in later years the little outlying parish of St. Vincent of Paul, under the charge of Rev. E. M. Smith. It also gave up the church and parish of Donaldsonville, La., where many years ago I became acquainted with the venerable and pious Mr. Anthony Andreux, who, after completing his studies in the Diocesan Seminary of the Assumption, on the Lafourche, with permission of his Bishop, joined the Congregation in the year 1840, and has just died at the age of seventy-one, "faithful to the end, going to receive the crown of life."

Though many thought the location of the mother-house at the Barrens a mistake, even with the free grant of upwards of six hundred acres of land, because of its backward inland situation, so difficult of access, its bad and at times almost impassable roads, making travel on horseback the only possible means of locomotion; yet many holy memories cluster around the spot, and especially because of the mortal remains of the venerated Dr. Andreis, to whose sanctity I still, with Bishop Dubourg, think heaven will bear testimony.

I am pleased to learn that the worthy Visitor, Very Rev. Thos. J. Smith, whose good judgment and business talent have done so much for the Congregation since he assumed the reins of government after the decease of the lamented John Hayden, that the large building removed in the time of Archbishop Lynch's superiorship, and in which I spent so many happy days as a novice and a student, is again the home of young students; made an apostolic college; a nursery for a limited number of aspirants to priestly and missionary life.

I confess that I was one of those who believed that if a tithe of the energy expended, of the men and the means employed in Perry County, Mo., had been utilized in some growing centre of population and enterprise, better results would have been obtained, and hence I am partially respon-

sible for the removal of the novitiate and mother-house to St. Louis, and afterward, in the spring of 1867, to Germantown, Philadelphia, to the extensive and beautiful grounds secured by Rev. Denis Leyden, then pastor of St. Vincent's Church, and successor as such of Bishop Domenec, with the good-will and kind encouragement of Archbishop Wood. Hence I was, somewhat reluctantly, drawn, before much was accomplished, to succeed the first Bishop of Buffalo, the saintly John Timon, who was called to his reward April 16, 1867, at the age of seventy-two,* after a tireless and fruitful episcopacy of nearly twenty years.

With this most apostolic missionary and bishop, we will close our paper on the Lazarist missions and missionaries of the United States, for in my humble opinion, in the long lists of worthy and devoted children of St. Vincent since the days of Mr. de Andreis, none contributed more to the growth of the Congregation of the Mission in our country or reflected more honor on the missionary name than Rt. Rev. John Timon, first Bishop of Buffalo.

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* Such was the inscription on the coffin-plate, and I believe it is correct, though the date given in his Life would make him only seventy years and about two months old.

BRIEF SKETCH OF CATHOLICITY IN THE COAL REGIONS OF PENNSYLVANIA.

Tourists who visit Mauch Chunk, Mount Pisgah, and the Switchback, will find at the summit of the inclined plane a gravity-road, which will afford many a very novel and pleasant ride, for an hour or two, and at the same time give them an opportunity to visit the coal fields of Carbon County, Pennsylvania. At the terminus of this gravity-road is the borough of Summit Hill, which is not without interest to Catholics.

As far back as 1830, St. Joseph's church, Summit Hill, was attended from Pottsville by Fathers Courtney and Wainwright. It subsequently became attached to Beaver Meadows and Tamaqua (1843–49); thence to Nesquehoning (now a dependence of Mauch Chunk), from May 1, 1849, to June 1, 1850, when St. Joseph's became an independent parish.

Among the early pastors who attended Summit Hill may be mentioned Father Moloney from Beaver Meadows, and subsequently from Tamaqua, who visited here occasionally, and attended to the spiritual wants of the Summit until 1844—the year of the Philadelphia church burnings. A new church was then commenced, and regularly attended by him until 1849, when he became pastor of Honesdale, and was succeeded in Tamaqua, the Summit, and Nesquehoning, by Father Hannigan. The latter, in 1850, opened a school-room in the basement of the church, fifty by thirty feet, and soon after commenced to enlarge the church to one hundred by thirty feet, but left his work to be finished in 1852–53 by the Rev. Ambrose Manahan, D.D., who, having fitted up three rooms in the east end of the church, became its first resident pastor. This church and pastoral residence combined was far more suggestive of a rope factory than a church, but it was the best

the poor miners could do at that time. Dr. Manahan moved to New York on February 7, 1853, and the Rev. James Morris, of Tamaqua, attended St. Joseph's until April of the same year, when it was transferred to the charge of the Rev. P. C. Caffrey, of Mauch Chunk, who attended it until September, 1854.

In October, 1854, the Rev. Basil Shorb became resident pastor, and built a pastoral residence, so-called. Its architecture was in strict accordance with the church, and would never have been attributed to Michael Angelo. Rev. Mr. Shorb found some old pecuniary claims against the church from the time of Father Hannigan, but as these were not considered strictly canonical, he defeated the claimants in the courts. In August, 1858, having released the church by successful litigation, Father Shorb returned as pastor to his native place in Adams County.

Rev. Hugh Magorien succeeded Rev. B. Shorb, and, during his pastorate of two years, built what, for want of a better name, was called the *office* of the residence, and made some improvements about the church. His health failing, in August, 1860, he was succeeded by the Rev. James Kelly, who, in the fall of the same year, removed the rooms from the church, built a sanctuary outside of the one hundred feet, added twenty-one pews to the church, and commodiously connected it with the pastoral residence, if the barracks then occupied by the clergy could be dignified by such a designation. It had one great convenience, however, which is found in very few pastoral residences—visitors could hear and see Mass without having to get out of bed, as one of the rooms had a window looking right down into the sanctuary. Father Kelly enlarged the cemetery, and enclosed it by a solid wall.

After the opening of the public schools in that district, the school in the basement was discontinued for want of support, and the children, some two hundred in number, for their religious training had to rely on the Sunday-school, under the management of the pastor and his assistants.

In 1868, Father Kelly established a Total Abstinence Society, and it worked a great improvement in the general habits of the people.

The Catholic population of the Summit, like that of all towns in the coal regions, has varied with the amount of work obtainable at the mines. In 1872, it numbered about 1,900 souls. The old people were mostly from Donegal and Derry, in the north of Ireland. The baptisms for eleven years prior to 1872, averaged eighty-five yearly, and the marriages eleven.

For these eleven years, if not also from the outset, for various reasons—among which are the strikes in latter years, and the want, in winter, of an outlet for the shipment of coal—the men at the Summit had not employment for more than six months in the year, hence their comparative poverty and its consequences.

A few persons still remaining at the Summit, who left Ireland in the years of the famine and cholera, remember Father Courtney, and his making some parties who had been before 'Squire Holland renew their matrimonial consent. They also remember how a certain Mr. Barnes, an Irish Calvinist, if not an Orangeman, also, in 1843 refused the key of the old schoolhouse to Father Moloney, who wished to celebrate Mass there, as had been customary; and how the discourtesy led to the application to the county for ground for the church. Mr. Barnes' unhappy death near Tamaqua, some years afterward, was connected by the simple people with this act of intolerance, if not as its effect, at least as its punishment.

Soon after the coal (the first discovered in America) was found here, a few distinguished men from the north of Ireland became contractors, or agents, for the Lehigh Coal and Navigation Company at the Summit. They attracted their countrymen, Catholics and Protestants, in nearly equal numbers. The Welsh bosses and miners, afterward a power at the Summit, are a much later importation. Old Mr. McLane and son, from Coleraine, have long since passed away, and

Mr. Patterson, whose father was from St. Johnston, near Derry, and who was for many years (and may be still, for all we know) the company's superintendent, was the connecting link between those days—when the men were paid off their wages in the company's scrip and the "giggers" of bad whiskey—and the subsequent better times, when the company could well afford, and was trying to be honest and impartial. It may not be out of place here to add that the first boss in the Summit mines was an Irishman named Trainor; in 1872, out of a dozen or more bosses, there was not one who was either a Catholic or an Irishman.

The late Father Kelly had all his skill and tact called into requisition, from time to time, by the "Mollies" and the "Fenians," the Temperance politicians, and the W. B. A. strikers; but it is now generally conceded that, if some evils still remain, there are brighter and happier days before the good people. *Ex uno disce omnes!*

We might add that, during the last few years, a very handsome new church and residence have been erected by the present pastor, the Rev. Hugh Garvey.

FATHER GEORGE FENWICK, S.J.

By J. Fairfax McLaughlin.

If those precious documents written by the first Maryland Jesuits in relation to the Catholic missions among the Indians in the English Colonies had been preserved as faithfully as the Jesuit Relations of New France, nothing in the way of authentic materials would have been wanting to the future historian of English Colonial America. Cromwellian calumnies and Williamite falsehoods, and even some of the earlier myths of Raleigh and John Smith, would have been relegated to the shelves of fiction. We might have been spared the infliction of Bancroft's Maryland variations, and John P. Kennedy's and J. Hepworth Dixon's sneers and suppressions. Maryland toleration opened the doors to dissenters, and the new-comers not only violated the laws of hospitality, but turned the Catholic proprietary government into an anti-Catholic hotbed of bigots and persecutors.

Protestant ascendency was no sooner obtained than Catholics were proscribed, the Jesuits carried off into captivity to Virginia or back to England, and the flourishing Indian missions which they had established along the Potomac and Chesapeake Bay and its tributaries were uprooted and destroyed. Some of the Jesuits were slain, and the rest driven into exile. In this sad dispersion their invaluable journals and letters, through the accidents of flood and field, were scattered and lost.

While the first persecution was raging many intrepid Jesuits in Europe besought their superiors in most urgent letters to send them out to the imperilled colony. "Mr. Campbell had no less than twenty-three of these letters in his hands, all bearing date in July and August, 1640" (Shea's

"History of Catholic Missions among the Indian Tribes"). Claiborne, the evil genius of Maryland, carried off Father White, Father Rigby, and other priests into a miserable slavery. The fortunate discovery of the Journal of Father White (*Relatio Itineris*) among the Jesuit archives has revealed to the world a few details of the first years of the Indian missions of Maryland. Father William McSherry, of Georgetown College, discovered and copied this Journal at Rome. It is published in the fourth volume of Force's "Historical Collections," and later among the Papers of the Maryland Historical Society, and in other quarters.

Nothing daunted, the expelled Jesuits returned whenever it was possible, and, with Father Fisher at their head, labored in secret for the salvation of the Indians. For a hundred years, though objects of malignant persecution, the sons of Loyola kept the torch of faith burning in Maryland. There was not one public place of worship in the province, but there were private oratories in the houses of the planters and private chapels upon the farms of the Jesuits. At remote Bohemia, on the Eastern Shore, the Jesuits established a school where the two Carrolls and other famous Catholics were prepared for the Universities of Europe. "Parents were naturally unwilling," says Chief Justice Taney in his autobiography, "to send their children to a school where their religion would be scoffed at, and the children subjected to humiliation and insult. The education of Roman Catholics, therefore, whose parents could not afford to send them abroad, was generally nothing more than their parents could teach, with occasional aid secretly given by the priest."

Like the early church of the catacombs the church of Maryland was built up through the secret labors of holy men inflamed with the zeal of the apostles. What a glorious volume of American history would be the journals and letters of the missionaries during that century of persecution. From the situation of their affairs and the necessity for silence, their writings were not published at the time they were indited,

and it is an irreparable misfortune that they are now either lost or inaccessible.

There was an antiquarian at Georgetown College who had by rote almost the whole story of the Maryland missions. He died there only thirty years ago, a walking encyclopædia of Catholic colonial history. This was Father George Fenwick, S. J. The writer was intimately acquainted with him, and learned from him that for over a hundred years before the separation of the colonies from the mother country the history of the Maryland missions was fragmentary and incomplete. Father Fenwick further told him that he had examined at one time and another many ancient land patents, wills, manuscripts, letters, journals, and memoirs, out of which the lost chapter of Maryland history might largely be rescued from oblivion. These materials or sources of history are scattered hither and thither in this country and Europe; some in Rome, some in England, and others are or were in possession of the descendants of the old Catholic families of Maryland, and at the institutions of the Jesuits at Bohemia, St. Inigoes, St. Thomas's Manor, White Marsh, Georgetown, Frederick, Woodstock, and elsewhere. The rest is a tradition. Father Fenwick imparted much information to the quaint but erudite George Lynn-Lachlan Davis, for his antiquarian volume the "Day Star," a valuable local history of Maryland.

If the materials are still extant for a good memoir of Father Fenwick, such a book would prove of invaluable importance to American antiquarian scholars; but owing to his own modesty, and his busy avocations as a priest, it is to be feared that the materials for such a book are scant. A few reminiscences of Father George by one of his old students at Georgetown College is the best that can be offered here. During the years 1855–56–57, the last of his life, he was professor of rhetoric and prefect of schools. He was a profound classical scholar, of fine taste, of style formed in the Addison school, of no mean attainments in English literature, addicted to lessons of unmerciful length—twenty or thirty pages of the Cati-

linarians as a preliminary by-play to a tremendous stride through the twenty-first book of Livy, to be followed by a plunge into the Peloponnesian war, where Thucydides repeats the splendid jaw-breaking funeral harangue of Pericles. How Father George reveled through all this. He constructed his sermons upon rigid rules of rhetoric, and read them sitting, after the manner of the chiefs in Ovid, *consedere duces.* Father Fenwick was one of the great lights of his Order in this country thirty or forty years ago.

His character was that of the old Maryland or Virginia planter—solid, hearty, frank, and lovable. Of easy and dignified manners among strangers, he unbent with the playfulness of a boy among intimates. But even when making every one laugh, his own gravity was remarkable, and only the suspicion of a smile betrayed itself in his face. Of course, he was the idol of the boys. He had a magic drawer, to judge from its inexhaustible supply of cakes, and as the boys went up to bed he held a sort of levee in his room, where all were welcomed and regaled. Scanning hexameters with one, capping verses with another, full of classical epigrams and metrical niceties in passing, Father George would cram us all with cakes, and then bundle out the whole party by opening the door, and saying, with mock severity, "Be off, ye scamps, to the dormitory!" He planned excursions to the Villa, two or three miles out on the Tennallytown road, adjoining President Cleveland's present country seat, or trips to Congress when Douglas, or Seward, or Stephens, or Corwin, or other big gun was going to speak; and no matter what pleasant expedition was on foot, you would hear of it first in Father George Fenwick's room at the head of the stairs. He was one of the confessors for the students, and every Saturday evening great strings of penitents stretched out from his confessional.

He was a descendant of Cuthbert Fenwick, of Fenwick Manor, on the Patuxent River, one of the most distinguished of the Maryland Pilgrim Fathers of 1634. This Cuthbert was in turn descended from the stanch Catholic Fenwicks, of

Fenwick Tower, in Northumberland, England. Conspicuous in the civil life of the province and State, the Fenwicks were still more eminent in the Church. Father George was the youngest of four brothers, and he also had several sisters. Three of the brothers entered the priesthood—Enoch, Benedict J., and George. Most Rev. M. J. Spalding, Archbishop of Baltimore; Right Rev. Edward D. Fenwick, Bishop of Cincinnati, and Robert J. Brent, Attorney-General of Maryland, were his cousins. His brothers, Enoch and Benedict J., respectively filled the office of President of Georgetown College, and the latter was still more distinguished as the Bishop of Boston and founder of Holy Cross College at Worcester.

Some Catholic Pocahontas in the Land of the Sanctuary had intermarried with one of his ancestors. Father George not only had Indian blood in his veins, but it appeared from an anecdote which he used to tell of his boyhood that he had also Indian stoicism in his character. While smoking a pipe one day in some out-of-the-way corner at the college, he was surprised by an approaching prefect. Fearing to be caught *delicto flagrante*, he hastily thrust the lighted pipe in his pocket. Some of the fire fell into his shoe and burned through the stocking to his foot. Not a muscle of his face showed the torture he was enduring, and the prefect passed on without suspecting the real situation of affairs.

His mother was an excellent Catholic, and owned a handsome residence at Georgetown adjacent to the college. She was pre-eminently a mother of levites. George was born here in 1801, and after the death of his mother, May 17, 1829, his father having died many years before, the property came into his possession. He conveyed it to the Jesuits. The site now forms part of the college playgrounds. We catch a glimpse of this pleasant home in the memoir of the saintly Mr. and Mrs. Virgil H. Barber, written by their daughter, Sister Josephine, of the Georgetown Nuns of the Visitation. "My parents," says she, "were invited by Rev. Father Fen-

wick (Benedict) to make his mother's house their home. It was a large and pleasant mansion near the college. This devout widow lady was the mother of four sons, three of whom had entered the Society of Jesus. No; I think George, the youngest, was still with her, and still a student at the college of which his brother had been, or was at the time, rector. Being thus almost childless the kind lady received Samuel and myself under her roof, and acted a mother's part towards us until he was old enough to go to college and I to the convent." Samuel, following in the footsteps of his father, Virgil H. Barber, was admitted into the Jesuit Order, was sent to Rome, and became a learned and accomplished scholar. The writer knew him well, having been one of his pupils in the class of Poetry at Georgetown in 1857–58. He was one of the best teachers in America, profound and philosophical, but perfectly simple and lucid in his methods of imparting knowledge. Jeffrey or Poe had not a more faultless taste and keener discrimination in pointing out the niceties of language. "Your dear son," said the celebrated Father Kohlman in a letter from Rome to Samuel Barber's mother, August 20, 1835, "being a model of religious perfection, is much beloved by everybody. The same may be said of his strong-minded companion, Samuel Mulledy." It was a custom of the Georgetown Jesuits to send gifted scholastics to Rome to pursue their studies under the great masters of the Order.

George Fenwick, whose fine talents were discerned in his early childhood, was thus sent to the Eternal City with James Ryder and Thomas Mulledy in 1820. These brilliant young men set sail via the Potomac on the 20th of June of that year. They spent long years of study at Rome. Father Thomas Mulledy was afterward President of Georgetown College, and was one of the most successful administrators that ever held the office. He was a brother of the brilliant Father Samuel Mulledy. Father Ryder, accomplished in the learning of Rome, and an orator whose accents would not have discredited the forum in the days of Cicero, rose to the rank of Professor

of Theology in the University of Spoleto. The Archbishop of Spoleto, Mastai Ferretti, afterwards the august Sovereign Pontiff Pius IX., held Father (now Dr.) Ryder in the warmest affection. Born at Dublin in the year 1800, Ryder was the son of a cultivated Protestant gentleman of that city, who died in 1814. His Catholic mother, anxious to confirm her son in the old faith, came with him to the United States shortly after her husband's death, and placed the boy at Georgetown College. At the age of fifteen he became a novice in the Jesuit Order. He was repeatedly President of Georgetown College, and at his death, in 1860, two hundred copies of the eulogy pronounced upon this celebrated pulpit orator before the Philodemic Society at Georgetown by a member of the graduating class were ordered by Pope Pius IX., and other beloved associates of his early days in Italy.

Father George Fenwick was not behind his companions at Rome in the acquisition of sacred and profane learning. He was also an accomplished musician, and possessed a magnificent voice. No other male singer ever heard by the present writer has surpassed Father Fenwick. He had a decided taste for poetry, and especially for Virgil. He sometimes courted the Muses himself, and among his old note-books were many fugitive poems of which he was the author. He granted to the present writer the privilege of copying some of his poetical compositions. The following lines, not without merit, he wrote at the age of nineteen, soon after his arrival in Rome. Many of his surviving friends will read them with interest as a reflex of his once teeming brain. Exhumed from the dust of the closet after a sleep of sixty-seven years, they are now published for the first time:

"SIGHS IN EXILE.

"Rome, 17th Oct., 1820.

"How oft has melancholy fancy strayed,
How oft has thought called forth the ready tear,
While recollection on thy image played,
And brought Columbia to my fancy near.

Oh, for that day when once again I fly
  With buoyant joy exulting in the breast,
When winds descending from the favoring sky,
  Shall bear us back and land us in the West.
A fruitless hope, sad years shall pass away,
  Years of deep sorrow, tears and heartfelt sighs
Shall rack the soul and lengthen the delay,
  Before Columbia to my view arise.
Proud Rome, thy charms are gone, they please no more,
  Tho' harmony enchant, yet oh, 'tis true,
I'd rather hear the winds and surges roar,
  They waft me back, America, to you!
Tho' dark antiquity should bid me stay,
  And nature brightening in the artist's hand,
Tho' all the arts combine and bid delay,
  Still, still I wish to see my native land.
How oft in slumbers have I thought of thee,
  And gentle dreams have told me thou wert near,
Oh yes, I thought I voyaged the dark blue sea,
  But woke—'twas false—down rolled the burning tear."

About the same period news arrived of the death of a Mr. Downing, at Georgetown, a former teacher of young Fenwick, who wrote these lines as a tribute:

"REFLECTIONS

"*On the death of Mr. J. Downing, S.J.*

"And art thou gone, beloved one? Dost thou
  Among the rest tread o'er that gloomy path?
  Has death bereft thee of thy vital fire,
  And placed thee with thy fathers in the grave?
  If so, it must be so. No tears can 'vail,
  Though deep affliction bid their torrents flow,
  Though writhing sorrow tear the soul in twain."

Father McSherry explored old records and discovered the *Relatio Itineris* of Father White; so, too, did Father Fenwick, the descendant of the friend and companion of Lord Baltimore, vex every channel that led back to the Ark and Dove, and read everything he could unearth at Rome and

Milan relative to the colony of Maryland. Cardinal Angelo Mai had just won imperishable fame by restoring the *De Republica* of Cicero, which had been lost for ages. Archæologists excavating among the wondrous treasures of Trajan's Forum or other pagan ruins in the marble wilderness beneath the city of the Popes, and antiquarians working among the palimpsests of the Ambrosian and Vatican, were all fired with new zeal and redoubled energy by the precious discoveries of Angelo Mai. The notes then made by Father Fenwick, if still preserved, must contain valuable historical data.

The spirit of investigation was aroused from the day Father Fenwick once more set foot in his "native land." The traditions of old Catholic times in Maryland were again recounted, snatches of old songs were sung, the huts of the Yaocomico were repeopled with the tawny sons of the forest, the Ark and the Dove again rode in the St. Mary's, and the glow of antiquarian zeal was infused into all at Georgetown. Father Fenwick, the charming historiographer, made the pioneers of civil and religious liberty on this continent familiar as household words, and soon all were saying with this reverent son of the Catholic Pilgrims, "The glory of children are their fathers." He pointed out the pious example of the New England Puritans in commemorating the settlement at Plymouth as a reproach to the sons of Catholic Maryland, who seemed to have forgotten Lord Baltimore. In 1830 Dr. Ryder founded the Philodemic Society at Georgetown College, and Father Fenwick made that society the fulcrum for the dissemination of his views. The principles of civil and religious liberty were not announced for the first time in the Declaration of Independence, but a century and a half earlier in the charter of Lord Baltimore. While Independence Day was ushered in each year by the ringing of bells, salutes of guns, and oratory and pyrotechnics, was it not a shame that the Catholics of Maryland should have no shouts of acclamation for their own Forefathers' Day—no holiday, no rejoicings, no poets like Longfellow and Whittier, and no orators like Webster and

Everett, to chant and declaim over the great deeds that were done on the St. Mary's in 1634? There was contagion in such zeal as Fenwick's, and soon the ball was set in motion. It was finally resolved by the Philodemic Society that the landing of the Catholic Pilgrims should be commemorated, and that no future neglect should accumulate the reproach of past indifference. With this view a resolution was adopted by the same society imposing the obligation upon its members of future triennial celebrations.

The first celebration took place on the 10th of May, 1842, in St. Mary's County, Maryland, upon the spot where the Pilgrims had landed. The Philodemic Society was fortunate in its first orator, Mr. William George Read, of Baltimore, whose address on that occasion loses nothing by comparison with that of Daniel Webster at Plymouth in 1820. George Washington Parke Custis, of Arlington, the adopted son of Washington, wrote an ode for this first Catholic commemoration of the Landing of the Maryland Pilgrims, which was set to music and sung at the close of Mr. Read's oration. Mr. Custis was a warm friend of Father Fenwick. The trio of singers made a historic group: they were Mr. Custis, the author of the poem; Father Fenwick, a descendant of one of the most conspicuous of the Pilgrims, and a granddaughter of Charles Carroll of Carrollton. Miss Carroll joined the singers, when the multitude, stirred to the wildest enthusiasm, insisted upon an encore. The ode, which was set to the air of the Star-Spangled Banner, was again chanted, and Father Fenwick's glorious tenor rang out in trumpet tones over the waters of the St. Mary's. The tableau was worthy of preservation upon canvas, and the brush of Raphael would not have been discredited had he been alive to depict the scene.

A few days after his return home Mr. Custis sent to Mr. Read a copy of his ode, with the following note:

"ARLINGTON HOUSE, 13th May, 1842.

"MY DEAR MR. READ:—I have the pleasure to enclose you a copy of the ode. How happy were some of the coincidences of

our most happy pilgrimage. A Protestant citizen and a Catholic clergyman are singing together an ode in honor of the Catholic settlement of the colony of Maryland. Being kindly received and encored, a charming and accomplished volunteer appears on the stage: and then the trio consists of the granddaughter of the venerable Carroll, a most respected ecclesiastic of one of the oldest families of the olden days, located near to the interesting scene of the landing of the Pilgrims, and the last male survivor of Washington's domestic family, in the gray-haired person of his adopted son. . . . . I am, etc., etc.,

"GEORGE WASHINGTON PARKE CUSTIS."

How the lovers of music raved over Father Fenwick's voice. No one on the lyric stage at that day excelled him. "He had the finest voice I have ever heard," said Very Rev. Robert Fulton, Provincial of the Jesuits, in a recent conversation with the writer. "A musical enthusiast, one of the old Roman aristocracy," said Father Fulton, "was at high mass in Rome when Father Fenwick was celebrant. Shortly afterwards this Roman said to him, 'You should sing in opera, Father; there is no such voice in Europe as yours.' On another occasion he was singing the Marseillaise in one of our houses at Rome. A cardinal was announced, and heard the forbidden anthem, for France was indulging at the time in one of its chronic eruptions against the Church. 'What!' he exclaimed, 'the Marseillaise in a Jesuit house?' 'Only an American, your Eminence,' the rector said, 'blessed with a fine voice.' That rendered it innocent."

Among those of the present generation there is no one who knew Father George better than Father Fulton. "I think," said he, "you will find something about him in an English book called 'The Conversations of Lord Byron,' by Captain Thomas Medwin. If I recollect, Father Fenwick's name is not mentioned, but he was the person referred to by the author. How well I remember," he continued, "the first time I ever saw Father Fenwick. I was a boy just entered at Georgetown College. He was sitting on the porch of the old central building, where the Fathers, you will recollect,

used to sit after dinner. One college boy had his arm around Father George's neck, another was wearing his beretta, which he had captured from the good man's head, and a third boy sat upon his knee. It was the fashion then to read sermons. FF. Fenwick, Mulledy, and McSherry used to do it, and it was thought wonderful when Father Ryder eschewed notes and preached without them. But Father George kept it up to the end. He was a fine English scholar, and modelled his sermons upon Blair's rules—exordium, division, narration, argument, and peroration, and all the machinery of the schools; a trifle heavy. They were full of merit, however, both of thought and diction. His sermons were not published, and some good priests decked out in borrowed plumage have had reason to remember him in the prayer for benefactors. They thought his sermons an invaluable treasure. Father George was recognized as the highest authority upon Maryland colonial history. During Catholic ascendency the proprietaries and gentry had a tender regard for the Church, as their wills show. They bequeathed large tracts to the Jesuits for schools, Indian mission houses and churches. When the Protestants acceded to power all this was changed, and the intolerance which marked the progress of English colonization everywhere else was introduced into Maryland. For a century the Church groaned under the yoke of penal laws. The priests were a proscribed class and worked in secret. Every old letter and manuscript belonging to that century was greedily devoured by Father George. He had more dates, facts, topography, and explanations, as well as names of persons and things, than all of his contemporaries combined. His memory was a sort of chronological map of the province, and he retained with Asiatic tenacity the traditions of his pious Catholic ancestry. It was a loss to history that he didn't write," continued Father Fulton. "I urged him to do it, and told him his knowledge would die with him if he didn't write a book. 'Too much trouble, and too much else to attend to,' he replied. 'Never mind the trouble,' I said; 'walk up and

down the room, smoke your pipe, and talk away. I will be your amanuensis.' Unfortunately the matter was neglected. He was quite corpulent, and a little unwieldy as he got older, and writing became a burden to him. How the boys—nay, how everybody—loved him. He was my confessor when I was a boy." "And mine, too, when I was a boy," replied the present writer.

Rev. Edward H. Welch, S.J., Professor of Philosophy at Georgetown, was another intimate associate of Father Fenwick. In a recent letter he communicated to the writer of these pages a few interesting anecdotes. "Father George," he said, "was born 'in the year one' (1801), and in what is now a part of the college yard. He gave his land to the college. When Miss Inglis was married to the Spanish Minister, Mr. Calderon de la Barca, she desired to be married by Father George, and instead of a fee a gold snuff-box was given him, which, of course, he gave at once to superiors." Before mailing his letter Father Welch talked with the venerable Father Curley, now past ninety—may his days be prolonged *ad multos annos*—and then added, "Father Curley tells me it was not Miss Inglis, but Miss Hewes, who was married to the son of the Spanish Minister, M. Tacon. Father George was a delightful companion and a very fine scholar." Before receiving this letter, the writer's impression in relation to the snuff-box, which he had often seen, was that it had been a present from some officers of the United States Navy who had heard Father George sing the Star-Spangled Banner in Italy. But this seems to have been erroneous. "He had," writes Father Welch, "a most beautiful tenor voice. On his way to Italy several vessels were becalmed near Gibraltar. An English midshipman sang 'God Save the King,' and elicited great applause. The Yankees were reproached with not being able to do anything of the kind, and then Father (then Mr.) Fenwick sang the Star-Spangled Banner, leaving the Englishman far behind him."

The last days of Father Fenwick were in keeping with his

whole life, calm and peaceful. Representative of a family of Catholic heroes, whose sanctity and apostolic deeds had illustrated the history of the Colony and State of Maryland for over two hundred years, sweet singer of the songs of David, good priest and lovable man, Father George was now, in the fall of 1857, face to face with death. The writer, who saw him nearly every day at this period, could scarcely imagine that he was a dying man. Perfectly serene and attentive to passing events, as if still presiding in his class-room, the old humor sparkling through his conversation, he greeted with playful sallies the sorrowing friends that gathered around his couch. It was like a marriage feast rather than a death-bed. His sick-room was on the third floor of the college infirmary, in the southwest corner. The little balcony at the end of the hall commanded a charming view of river and landscape. The balcony was but a few steps from his door. Brother John Cunningham, that most excellent of infirmarians, would wheel Father Fenwick out there in his arm-chair to gaze on the well-remembered scenes around him. Across the river was Arlington, the peaceful home of Custis, soon to be converted into a camp of war. Below were Georgetown and Washington, Alexandria and Mount Vernon, and the Potomac bounding between, "like a prairie steed from out its mountain home," as Father Fenwick would say, paraphrasing some fine lines of a poem by a former collegian, the gifted Peter C. Howle. Every spot and landmark in the District of Columbia were perfectly familiar to the sick man.

One day as he sat there looking over the balcony, a smile lit up his wan features. "I was thinking," he said, "of Tom Moore's lines. Do you know Moore was all wrong in his facts about the Tiber and Goose Creek, and this modern Rome. It is singular that no one seems to have pointed out his blunder, and turned the tables on him. You remember his lines:

> "'In fancy now beneath the twilight gloom,
> Come let me lead thee o'er this modern Rome,
> Where tribunes rule, where dusky Davi bow,
> And what was Goose Creek once is Tiber now.'

You will find in an old Maryland land patent of June 5, 1663, that a certain Francis Pope once owned the land where the Capitol now stands. His farm extended from Capitol Hill over to the eastern branch of the Potomac. The patent, as I remember it, runs thus: 'June 5, 1663. Laid out for Francis Pope, of this province, gentleman, a parcel of land called Rome, lying on the east side of the Anacostia River, and running north two hundred perches to the mouth of a bay or inlet called Tiber,' etc. There was another patent granted to William Langworth, July 5, 1681, in which the Tiber is again mentioned. It runs thus: 'The Widow's Mite, lying on the east side of the Anacostia River, on the north side of a branch or inlet in the said river called Tiber,' etc. All this part of Maryland was then in Charles County, and the eastern branch of the Potomac, which bounds Washington on the Navy Yard side, was called Anacostia. It is strange that some of our native wits have not exposed Moore's anachronism, and turned the laugh against him."

The present writer afterward hunted up the old patents referred to by Father Fenwick and found that he was perfectly correct in his derivation of the name of Tiber. Goose Creek was a corruption or nickname that crept in afterward, but long before the Revolutionary war. Francis Pope, the patentee of 1663, was quite a character in the early days of the province. Being named Pope himself, he thought fit in a humorous vein to call his farm Rome, and the little stream that ran through a part of it Tiber.

When the inevitable hour at length came, Father Fenwick was fortified with the last sacraments and rites of the Church, and after receiving all its consolations, he passed away as peacefully as an infant falling asleep on the bosom of its mother. His grave is only a few rods from the spot of his birth. Two years later another grave was dug, and the bones of Dr. Ryder were laid by the side of those of Father George Fenwick. *Requiem æternam dona eis, Domine.*

NEW YORK, *Sept.*, 1887.

MARQUETTE.

The following composition aims simply to commemorate the anniversary observed this day. It is cast in metrical form to add variety to the exercises, and, also, to call the attention of those gifted with what the writer is not, to our early Western history as offering noble themes, and fresh, to poetic talent.

Our history begins earlier than that of our countrymen east of the mountains, is different in origin, and pursues its course, at least in part, for near two hundred years before commingling with theirs. Our pre-American population was French, chiefly from Canada, but in part from the mother country direct, by way of the Lower Mississippi.

As the early chronicles of New England are Puritan, so our early history is Catholic. These are facts, whether we will or no. The one and the other of these histories, besides its secular events, includes very many the true import of which is explained only by Puritanism, or Catholicity. Marquette was a Catholic missionary by vocation; a traveller, an explorer, a discoverer, a chronicler by accident. In these latter qualities his name is forever bound up with the history of the West; but in the first must be sought the key to his life, and the significance of his death. He died in the Jesuit Society, and in the faith; but not *for* either, as Parkman inconsiderately informs his readers.

The facts relating to Marquette's death are taken from the "Relations" and Charlevoix, Shea, and Parkman.

The author is indebted to two friends—clerics—for the duet "Boatmen's Hymn" of Stanza III., written at his request.

Oscar W. Collet.

Missouri Historical Society,
St. Louis, *May* 18, 1887.

VERSES COMMEMORATING THE DEATH OF MARQUETTE, MAY 18, 1675.

Now, hasten Jacques and Pierre:
  See, yon headland, where
    The waves dash high,
Your utmost do to gain
  Wind despite, and rain,
    For night draws nigh.
A stream this side is found—
  There, our journey's bound:
    There, will I die.

II.

Brawny arms the paddles ply,
  Strength and skill in ev'ry stroke:
Far off loom'd the headland high:
  Tempest's fury o'er them broke.

Them no danger could appall,
  On they force the quiv'ring bark;
Well they know the chances small
  Goal to reach before the dark.

Simple-minded Jacques and Pierre
  Cross themselves, the peril great;
Voices raise in hymning prayer;
  Effort none, withal, abate:

III.

THE BOATMEN'S HYMN.

JACQUES.

O mother, hear thy children's prayer!
  A thousand dangers round us loom,
The surging billows mount in air,
  The wild wind shrieks amid the gloom.
But fearless still, we trust in thee:
In this our need a mother be!

PIERRE.

O Mother Mary! hear our cry—
  To thee we turn, a mother's aid implore;
Fierce lightnings flash along the sky,
  And loud the breakers beat upon the shore;
Then save us, Virgin Mother! save
Thy children, tossed from wave to wave.

JACQUES.

O star of ocean! Guide our way!
  Illume th' impenetrable dark!
That we may safe to land convey
  The sacred burden of our bark!
O Mary! Help us gain the shore
And save thy sons who thee implore!

PIERRE.

When we awoke, beloved Queen,
  We knelt us down and made our earnest plea:
We now on thy protection lean,
  And fondly place our hope and trust in thee,
Though tempest-clouds the sky o'ercast,
And loudly roars the angry blast.

JACQUES.

Now fiercer far becomes the fray
  Which surges round our vessel frail.
O mother! for thy children pray
  Thy Son divine to calm the gale!
For He thine every prayer will hear—
He naught denies thee, mother dear!

PIERRE.

We know that thou canst aid impart,
  And every prayer obtain from God above;
For thou hast still a mother's heart,
  And Christ our Lord, thy Son, a filial love—
Then lend thy aid—we cry to thee,
Mother of Him who stilled the sea.

IV.

The stream is gain'd, canoe they moor
By either end to shelving shore:
Then locking hands, with tender care
The dying priest uplift, and bear
To highest point, and gently bed
On mother earth; then haste a shed
Of bark to rear—a shelter rude
Against the storm, the best they could.

V.

The night star set, the tempest gone,
The morning orb in splendor shone;
The waters, late so wildly tossed,
The pow'r to move have nearly lost;
Their languid wavelets scarcely reach
The rocky marge of shelving beach,
To fret no strength, to plash too weak,
But spend their life ere they can break.
In sun-wove garments lake, and shore,
And living things are cloth'd once more:
The soft and balmy southern breeze
With whispers wakes the sleepy trees,
Which haste to shed the drops of rain
Their crimpled leaflets still retain:
The forest grasses, blades and stems,
Bedecked with many borrowed gems,
Their vari-colored sparkles shower,
As maid her smiles in wooing hour.
Of months that fill the circling year,
To Marquette none as this so dear—
Sweet Mary's month—when gladness greets
The senses all in varied sweets
Of shrubs and flowers, which grow, and bloom,
And shed uncared for their perfume;
In songs of birds, when day is born
Till evening brings night's dusky morn,
When wood and field, instinct with life,
From many throats in friendly strife—
To rival brighter hours perchance—
An olio make of dissonance:

In verdured, passion calming earth—
Its old-time, primal, silent mirth,
And quiet joy—which erstwhile
Of mother Eve drank in the smile,
Angelic then, on her first morn,
To new-made world—herself new born—
Her greeting, pure as seraph's joy,
And sweet as love without alloy:
No one of common, earthy things
To manly heart such pleasure brings
As woman's smile—in heaven born—
Its primal beauty if unshorn;
And knowing this, one wonders not
That Earth, Eve's smile has ne'er forgot.
What spell there is in such an hour!
How gently steals its wond'rous power
Upon the soul, and leads it forth
To gather wisdom from the earth;
Upon the mystic sense to muse
Of what the roving eyes peruse.
Who does not love the joyous May,
And wish it could forever stay!
A symbol true of life's spring-time,
Its hope and promise in their prime,
And wearing yet their virgin bloom
Unconscious of their early doom.

VI.

With anxious care they watch in turn
His ev'ry smallest wish to learn:
Yet service most they could bestow
Was scarcely more than love to show,
So few his needs—some water bring,
Or posture shift, or such like thing—
Then note the hour, their clock the sun,
And wait his life its course to run.

VII.

Before all else the priestly cares
His rule of life, since manhood years—

Tho' death his thrall was weaving fast,
A priest he was to very last:
Their conscience griefs they whisper low;
Their conscience cure he utters slow;
His dying hand o'er Jacques and Pierre,
Assoiling rite, was raised in prayer.

VIII.

Then Marquette spoke:
My children hark: approaches now my end;
At most, an hour of waning life remains;
And die I would as I have tried to live,
A priest of God, believing all I taught.
Accept my thanks for kindness shown to me;
The trouble much I cause, forgive I pray.
Before my eyes, as throeing nature yields
To death's embrace, my crucifix uphold,
Repeating oft the blessed name of Christ:
And when, at last, my hour of life is past,
My body dress in alb and chasuble,
And bear it forth with taper lit, and cross,
And ring my bell; and reverently say:
"Eternal rest, O Lord, to him, thy servant, give":
Then fill the grave; and when that task is done,
I charge you both, remember my poor soul.
Then go your way, and sleeping let me stay
Till last awake. My blessing with you take.

IX.

The middle watch drew on apace,
Nor yet his work was done:
With wistful look he turned his face
To side of setting sun.

They propp'd his head, the act was kind,
Tho' made he no request:
But other wish was on his mind—
To bless again the West.

X.

With hand upraised o'er shining lake
The whole wide-west did consecrate:—

The fruitful land, and running streams,
From where the Sault in sunshine gleams
Disports, and something living seems,
The rocks o'erleaps, then sweeps along
As chorus wild of boatmen's song,
To where the Mississippi pours
Its mighty flood, increasing stores
Of hungry sea, whose hunger never
Like miser man's, is glutted ever;
And birds that fill its fragrant air
With music sweet—untutor'd prayer—
And every beast that roams its fields,
Or food supplies, or raiment yields;
And ev'ry tribe of savage men
To him unknown, or he had seen;
But first of all, his mission new,
His converts last, most loved tho' few—
Kaskaskia called, on Peoria Lake,
In whose clear depths things common take,
Or seem to borrow something new,
A fairer form, a brighter hue;
'Twas there that first, in Western lands,
The gather'd men of savage bands
Saw altar raised for holy rites
Of mother church, the acolytes
The native youth, who thus before
Had never knelt to God in prayer:
The spring-time sky above their head,
Whose island clouds the breezes led
To far-off, western, boundless plain
And there transmoved to needed rain;
So fresh, so green, beneath their feet,
With peeping flow'rs so bright, so sweet,
The sward, as earth, when time began,
The only temple known to man—
Anew, all these did consecrate
To Mary, maid immaculate.

XI.

His work is done; his strength is gone;
His hand droops on his breast;

His voice they ne'er again shall hear,
For death calls him to rest.

XII.

Slow, and slower came the gasping breath and went,
Wearied heart thro' veins the blood no longer sent:
Broken words they spoke as soundless reached his ear;
Clammy, cold the hands and feet, and heavy were;
Eyelids closed and sunken; face no life express'd—
Sweetly smiled the lips as dawned eternal rest:
Angel near by watching snatch'd the sprite away,
Left the smile to bless his lowly bed of clay.

XIII.

Immortal joys the just await:
Why should we then bewail their fate!
Yet who has watched a dying friend
Without the wish to stay his end,
Tho' well he knew no human pow'r
Could stay, or hasten death's own hour?
The mystery of life and death,
It does not hang upon the breath:
An awful doom o'er life impends,
A penal curse all being ends—
Primeval curse, by time on borne,
Of terror never can be shorn;
And death of life the secret holds,
A secret kept from mortal eyes;
To what lies wrapp'd in its dark folds
True faith alone the key supplies.

XIV.

A grave they scooped as best they could,
And near the where a beach-tree stood—
Himself had shown the spot, and said:
"There, let me sleep when I am dead":
His limbs composed, his body dress'd
In priestly robes; upon his breast
His crucifix; and then began
The service last man does to man.

XV.

Then Jacques and Pierre as priests did seem—
The tinkling bell, the taper's gleam,
The cross upborne, the water blest—
Eternal peace, eternal rest—
His earth to earth—
For thus he bade them do and say,
As they his body laid away.

XVI.

Beside the new-made grave they knelt
  And said the prayer prescribed;
Perhaps, withal, they scarcely felt
  It help'd him who had died.

His simple, selfless, guileless life,
  A life devoid of stain,
Had surely found the end of strife
  Its greatest, truest gain.

XVII.

Two hundred months, and more, of May
The past has garner'd since the day,
With teenful hearts, beside the wave
They dug for him his forest grave.
These skilful boatmen, Jacques and Pierre,
With loving hearts, unletter'd were;
Nor dream'd they, Marquette laid to rest,
In honor risen, ever blest
In years to come would be his name,
Who, living, never sought for fame.
The first he was to show the way,
Which thousands follow'd since his day,
Into this Valley, broad and fair,
Whose greatness grows from year to year,
Whose soil all races now divide;
Where varied millions, side by side,
In freedom, thrift, and peace abide.

XVIII.

Upon the headland's highest point then Jacques and Pierre
With willing hands a lofty cross uprear;
Most fit it seems to them to mark the place
By hallow'd sign of faith and saving grace,
To show to all who pass upon the wave
The lonely spot of Marquette's humble grave;
For Marquette's fame had spread in western lands
Among the French, and many savage bands,
As one the Spirit's mark had set aside
From other men to be a light and guide.

XIX.

O'er Michigan's bosom again they now urge
  Northward the birchen canoe,
Alternately dipping an oar to the dirge
  Chaunted in turn as they go:

The wavelets and waves unceasingly break
Where beetles the headland into the lake:
  Their swash as they plash the rocks on the shore,
  Their boom as they dash when tempests-wild roar;
The sigh of the breeze as northward it flees,
The shriek of the blast as rushes it past
  Alike are unheeded—peaceful his sleep
  Where beetles the headland into the deep.

STATUTES OF THE DIOCESE OF LOUISIANA AND THE FLORIDAS,

Issued by Rt. Rev. Luis Ignatius Peñalver y Cardenas in 1795.

The following Instructions or Statutes were issued by Bishop Peñalver soon after taking possession of his diocese, and possess an historical importance, for they prevailed in Florida and west of the Mississippi for several years, as those adopted by Bishop Carroll in the Baltimore Synod of 1791 did in the rest of the country east of the Mississippi. They are here printed for the first time from two contemporaneous copies, obtained by the Rt. Rev. John Moore, D.D., Bishop of St. Augustine.

Dr. Peñalver was born in Havana, April 3, 1749, son of Don Diego de Peñalver and Doña María Luisa de Cardenas, both belonging to distinguished Cuban families. He was educated at the College of the Jesuit Fathers, and was still a student when the expulsion of the members of the Society closed the establishment. He finished his course in the University, taking his degree of Doctor in Theology in 1771. He was made Vicar-General in 1773, and held other offices; distinguishing himself by his love for the poor. On the creation of the diocese of Louisiana he was appointed bishop in 1793, and, after receiving consecration, proceeded to New Orleans in 1794. His position in Cuba had made him familiar with the wants of the territory embraced in the new diocese and the difficulties which the Auxiliar Bishop Cyril of Barcelona had encountered. The following Instruction shows his zeal. He labored earnestly for several years to advance religion in his diocese, but on the 20th of July, 1801, he was promoted to the See of Guatemala. He resigned, however, in 1806, and retired to Havana, where he spent his remaining years in works of piety and charity. He died July 17, 1810.

INSTRUCCION PARA EL GOBIERNO DE LOS PARROCOS DE LA DIOCESI DE LA LUISIANA.

INSTRUCCION QUE FORMAMOS PARA EL GOBIERNO DE LOS PARROCOS DE LA DIOCESI DE LA LUISIANA ENTRETANTO QUE EL TIEMPO Y LAS CIRCUNSTANCIAS PERMITAN CELEBRAR UN SINODO QUE ARREGLE LAS MATERIAS ECLESIASTICAS.

I. Desde que arrivamos a esta Diocesi no hemos perdido de vista el bien Espiritual de las ovejas puestas a nuestro cuidado: estas se hallan algunas a distancia de quinientas leguas y es imposible ocurrir a un mismo tiempo a todas partes, por lo que dirigimos desde aqui nuestra voz a los Parrocos por medio de esta Instruccion, que al propio tiempo que le recuerde sus deberes, teniendolos a la vista, se esfuercen y animen a su cumplimiento.

II. Los Curas son los Rectores, Pastores y Medicos Espirituales del rebaño de Jesu Cristo, en ellos se miran los Feligreses, asi es necesario no encuentren vicios que tacharles y que su exemplo lo mismo que su predicacion excite a unos a penitencia, y anime a otros en la senda de la virtud. Con este objecto amonestamos a los Parrocos de nuestra Diocesi, que considerando la estrecha cuenta que han de dar de las almas que le son encomendadas, vivan de modo que no les causen ruina, las conforten con su palabra y buen olor de virtudes, esperando con una humilde confianza el premio de sus tareas.

III. Convendria se porten de modo que ni su gravedad los haga odiosos, ni su mucha familiaridad despreciables: visiten poco, y procuren que las mas veces sea para asuntos del Ministerio.

IV. La residencia es esencial para el cumplimiento de sus deberes, procuren tener su habitacion immediata a la iglesia

INSTRUCTION FOR THE GOVERNMENT OF THE PAROCHIAL CLERGY OF THE DIOCESE OF LOUISIANA.

INSTRUCTION PREPARED BY US FOR THE GOVERNMENT OF THE PAROCHIAL CLERGY OF THE DIOCESE OF LOUISIANA, UNTIL TIME AND CIRCUMSTANCES PERMIT A SYNOD TO BE HELD WHICH MAY REGULATE ECCLESIASTICAL AFFAIRS.

I. Since we arrived in this diocese, we have not lost sight of the spiritual good of the sheep confided to our care; some of these live at a distance of five hundred leagues, and it is impossible to proceed at one and the same time to all parts, hence we direct from this place our voice to the parochial clergy, by means of this Instruction, which at the same time that it reminds them of their duties, by keeping them more in view, will strengthen and encourage all to fulfil them.

II. The parish priests are the Rectors, Pastors, and Spiritual Physicians of the flock of Christ, on them the faithful fix their eyes, hence it is necessary that they find there no vices to sully them, and that their example like their preaching may excite some to penance and animate others in the path of virtue; with this object we admonish the parish priests of our diocese, that considering the strict account that they must give of the souls confided to them, they should so live as not to cause their ruin, comfort them in word and by the good odor of virtues, hoping with an humble confidence for the reward of their labors.

III. It will become them so to deport themselves that neither their severity render them odious, nor excessive familiarity contemptible; let them visit seldom, and endeavor that visits be paid in most cases for matters connected with their ministry.

IV. Residence is essential for the fulfilment of their duties; let them endeavor to have their residence immediately ad-

para el mas pronto servicio, y nunca desamparen los terminos de la Feligresia sin licencia por escrito del Prelado.

V. No pueden ser maestros sin la instruccion necesaria, el moral que aprendieron para ordenarse si no lo cultivan se olvida: les amonestamos continuen su lectura y estudio, el de las ceremonias, y precisamente la del Catecismo de San Pio V., el Santo Concilio de Trento, y el Ritual Romano, sobre lo cual se les hará cargo en la visita.

VI. Son muy graves sus obligaciones, pero todas se dirigen al bien Espiritual de las almas, les exortamos por las entrañas de Jesu Cristo no sean perezosos: tengan la mayor eficacia celo y diligencia en acudir con prontitud y cristiano desvelo a administrar los Sacramentos, luego que se les llame.

VII. No deben aquietarse con esto; repitan su visitas para consolar y comfortar al paciente, si la distancia lo permite, hasta que sane o fallesca, ayudandolo en este caso a morir como verdadero cristiano.

VIII. Cuando sepa que algun Feligres está enfermo con tres dias de dolencia, deve exortarlo a que se disponga, haga su testamento y declare sus negocios, y como buen pastor no omitira paso alguno que concierna a la salud de su oveja.

IX. Si falleciese bajo la dispocision Testamentaria, debe el Escribano ante quien testó dar la clausula como esta mandado per Real Cedula de 11 de Febrero de 1671, afin de que el Parroco cumpla, en lo que es de su parte, la ultima voluntad del difunto y por ella se exija de los albaceas oportunamente el de los Legados pios.

X. Tenga muy presente el orden de la Correccion fraterna para usarlo con discreccion y prudencia, de modo que gane la voluntad de su Feligres sin exasperarlo. Cuando sea escandalozo concubinario pase sus oficios a la Real Justicia, dandonos razon si hubiese omision conocida para cumplir la Rl. Cedula de 21

joining the church, for more speedy service, and let them never go beyond the bounds of their parish, without written permission of the Bishop.

V. They cannot be masters without the necessary instruction, the moral theology which they learned in order to be ordained, is forgotten, if not cultivated: we admonish them to continue its reading and study, with that of the Ceremonial, and especially the Catechism of Saint Pius V., the Holy Council of Trent, the Roman Ritual, as to which they will be interrogated at the time of the visitation.

VI. Their obligations are very grave, but all are directed to the spiritual good of souls. We exhort them by the bowels of Jesus Christ not to be slothful. The greatest efficacy flows from zeal and diligence in hastening promptly and with Christian watchfulness to administer the sacraments, as soon as they are called.

VII. They should not rest satisfied with this; let them repeat their visits to console and comfort the patient, if distance permits it, till the person recovers or dies, aiding him in this case to die as a true Christian.

VIII. When he knows that any parishioner has been sick for three days with any disease, he should exhort him to prepare himself, make his will, and settle his affairs, and like a good pastor he should neglect no step that concerns the salvation of his sheep.

IX. If he dies after making a will, the notary before whom he made it, should give the clause as commanded by the Royal Decree of February 11, 1671, in order that the parish priest may fulfil, in what devolves on him, the last will of the deceased, and with this view, he shall require in season from the Executors, the settlement of the pious bequests.

X. Let him keep ever present the rule of fraternal correction, to employ it with discretion and prudence, in a manner to gain the good will of his parishioner, without exasperating him. When any one is scandalous or lives in concubinage, let him transfer his duty to the Royal Justice, informing us, if

de Dizre de 1787 de dar cuenta a S. M. por el orden que dispone.

XI. Los mismos pasara cuando le conste que en su Feligresia hay algunos casados que tienen fuera sus mugeres para que observen los Jueces Reales, la inviolable remision que dispone la L. 14. t.° 7° Lib.° 1° de la Recopilacion de Indias.

XII. De esta suerte llevaran la mejor armonia con los Gobernadores y Comandantes, procuren ganarles la voluntad con decoro y sin abatimiento del Estado; procedan a un mismo fin, y se hara el mejor servicio de Dios y del Rey, que todos los Eclesiasticos sus vasallos debemos solicitar.

XIII. Asi encargamos a los Parrocos la observancia de las Regalias de la Corona: defiendan el que se vulneren, asi como las personas que la representan, obrando de modo que aparezca les esta privativamente encargado su custodia.

XIV. Nunca fomentaran competencias; elijan el medio del acuerdo, quando no haya ofensa de Dios conocida; dandonos cuenta en los casos que ocurran. Esto mismo aconsejarán á sus Feligreses en las desazones y litigios inspirandoles la paz que trajo Jesu Cristo con la Ley Evangelica.

XV. Si hubiere algunos matrimonios divorciados les amonestarán caritativamente a la reunion, mediando para transigir sus desavenencias, pero si no bastare el consejo exortelos seriamente á que se presenten en el Tribunal Eclesiastico á usar del derecho que pueda asistirles, pues no tienen facultad de mantenerse separados a su arbitrio.

XVI. Aunque la jurisdicion de los Parrocos en sus ovejas no es del fuero, y por tanto no deben introducirse a juzgar sus causas civiles y criminales, algun caso muy raro puede exigir el arresto á precaucion de la fuga, siempre será con el

there be any known omission in conformity with the Royal Decree of December 21, 1787, so as to report to his Majesty, in the form required.

XI. He shall do the same, when it is positively made known to him, that there are any married men in his parish, who have their wives elsewhere, in order that the Royal Judges may observe the inviolable proceeding ordered in L. 14, title 7, Book I. of the "Recopilacion de Indias."

XII. In this way they will maintain the greatest harmony with the Governors and Commandants, endeavor to gain their good will with decorum, and without abasement of the State; let them proceed to the same end, and the best service will be rendered to God, and the King, which all ecclesiastics his vassals ought to seek.

XIII. Moreover we command parish priests to observe the rights of the crown. Let them forbid any violation of them; as well as of the persons who represent them, acting in such a manner that their observance may appear conclusively assigned to them.

XIV. They shall never foment dissensions: let them choose a mode of reconciliation, when there is no known offence of God; reporting to us in cases that occur. They will recommend a similar course to their parishioners in disputes and lawsuits, suggesting to them the peace which Christ brought to us with the Law of the Gospel.

XV. If there are any married people who have separated, they must admonish them charitably to live together again, acting as mediator to settle their misunderstandings, but if counsel does not suffice, let him exhort them seriously to present themselves before the Ecclesiastical Tribunal, to avail themselves of the law which may assist them, as they have no right to live apart at their own option.

XVI. Although the jurisdiction of parish priests over their parishioners is not judicial, and hence they should not interfere to decide their causes, civil and criminal, some very rare case may require the precautionary prevention of flight: this

auxilio de la Justicia Real de quien le impartirán en la forma de estilo.

XVII. Todas las Parroquias tienen sus Limites, los guardarán los Curas sin excederse, a administrar Sacramentos en territorio ageno á menos que sea con beneplacito del otro ó para el socorro de alguna urgente necesidad.

XVIII. Los Curas deben conocer todos los Feligreses, y ann aquellos de diversa Religion que habitan su Distrito, con este objeto y otros les prevenimos por orden circular del 3 de Septiembre del corriente, que en cada año formasen y nos remitiesen un padron del vecindario, distinguiendo los Blancos de los Pardos y morenos libres, estos de los Esclavos y los Sexos, acompañandoles al intento un formulario.

XIX. Dicha orden extensiva a anotar las personas que no habian cumplido con el precepto Pasqual aquel Año, las de diversa Religion de la Catolica Romana, una noticia del Estado de su Iglesia, y de lo que consideran convenir al bien de ella y su feligresia, deben puntualizarlo un mes, ó cuando mas dos despues de cerrado el cumplimiento de Iglesia, dejando en el Archivo de la Parroquia otro traslado para su gobierno.

XX. Es bien sabida la obligacion de los Parrocos asi propietarios como interinos de aplicar todos los Domingos y dias festivos la misa por el Pueblo; les recordamos este deber, que ya no admite interpretaciones depues de las ultimas declaraciones de el Santo Padre Benedicto decimo quarto en su Bula que comienza " Cum semper."

XXI. La que tambien tienen de enseñar la doctrina cristiana, y corregir los vicios es principalisima en su ministerio, lo haran todos los Domingos y dias festivos: mas amenudo en los Advientos y Quaresmas y siempre que alguno lo necesite. Les mandamos en sus exortaciones combatan el Ateismo, Materialismo, Deismo, los errores de los Protestantes, y a los espiritus fuertes que con sus delirios infestan en la Diocesis el Dogma y la Moral Cristiana.

XXII. Se acomoderán a la capacidad de los oyentes sin que

shall always be done with the aid of the Royal Justice, from whom they shall solicit it in the prescribed form.

XVII. All parishes have their boundaries; parish priests shall observe them and not go beyond to administer the sacraments in territory assigned to another, unless it be with his permission, or to relieve some urgent necessity.

XVIII. Parish priests ought to know all their parishioners, even those of another religion who reside in their district; with this object and others we notified them by a Circular order of September 3d in this current year, that they must annually draw up and transmit to us a statistical account of the parishioners, distinguishing whites from free blacks and mulattoes, and these from the slaves, and the sexes, a formulary accompanying them as prescribed.

XIX. This general order to report persons who have not fulfilled their Easter duty that year, those of different religion from the Roman Catholic, a note of the condition of the Church, and of what they consider requisite for its advantage, and that of the parish,—they should complete a month, or at most two, after the expiration of the Paschal season, keeping in the archives of the parish a copy for their government.

XX. The obligation of parish priests, whether proprietary or *ad interim* to apply the Mass on Sundays and holidays for the people, is well known; we remind them of this duty, which now admits of no discussion, since the last declaration of the Holy Father Benedict XIV. in his Bull beginning: "Cum semper."

XXI. It is also a very important part of their ministry to teach Christian doctrine and correct vices; they shall do so every Sunday and holiday and more frequently in Advent and Lent and whenever anything requires it. We command them in their exhortations to combat atheism, materialism, deism, the errors of Protestants, and the *esprits forts* who in this diocese assail Christian dogma and morality in their ravings.

XXII. They will adapt themselves to the capacity of their

los escuse el que hay Escuelas publicas montadas sobre el mejor pie de enseñauza, y sermones en otras Iglesias, donde se reparte el pasto Espiritual con abundancia; pues semejantes doctrinas están condenadas por la Santidad de Inocencio XIII. en la Bula que escribio y expidio para la reforma del Clero de España.

XXIII. Todos los Feligreses deben recibir la comunion pasqual de mano del Parroco, ó teniendo algun impedimento de sus tenientes, pues los privilegios que alegaban los Regulares en contrario a este constante uso de la Iglesia para cumplir con el precepto en las suyas les están revocados.

XXIV. La primera Dominica de Quaresma publicarán el cumplimiento de Iglesia en la misa mayor y durará hasta la *Dominica in Albis;* facultamos a los Curas donde no hay Vicarios hagan una ó dos prorogas, si lo exige la necesidad, hasta la Dominica de la Trinidad, en que ha de quedar clausulado, dandonos cuenta despues con el Padron de que se habló al Capitulo 18 y 19.

XXV. A aquellos Feligreses que no han podido por sus Enfermedades, ocurrir a la Parroquia, á satisfacer el precepto, es obligacion de los Parrocos confesarles en sus casas ó haciendas, llevandoles la Eucaristia, a tanto se extiende la benignidud de la Iglesia imitando la de su esposo Jesu-Cristo.

XXVI. Cuando tengan los Curas que conducir el viatico a parages distantes de los campos irán a caballo con sobrepelis y estola, la cabeza descubierta, el Divinisimo en Relicario dentro de una bolsa pendiente del cuello de un cordon, dos asistentes con faroles y un Parasol, que al mismo tiempo que sirva de Paleo, resguarde las inclemencias.

XXVII. El Sacramento de la penitencia en donde se recoge el fruto que ha producido la palabra de Dios: vean los Parrocos el pulso con que deben dispensar la absolucion de que depende la salud, ó condenacion eterna: No es materia, de esta instruccion, nos remitimos á quanto han dicho sobre el asunto los Maestros de la Moral, y el Catecismo Tridentino,

hearers; and it is no excuse that there are public schools, established on the best footing for education, and sermons in other churches, where spiritual food is given in abundance; inasmuch as such doctrines are condemned by his Holiness Innocent XIII. in the bull which he wrote and issued for the reformation of the Clergy in Spain.

XXIII. All the parishioners ought to receive the Easter Communion, from the hand of the parish priest, or in case he is prevented, from his substitutes, inasmuch as the privileges which regulars claimed as against this constant usage of the Church, to fulfil this duty in their churches, are revoked.

XXIV. On the first Sunday of Lent the commandment of the Church shall be published at high mass, and it shall be continued till Low Sunday; we authorize parish priests where there are no vicars, to extend the season once or twice, if necessity requires it, till Trinity Sunday, when it must be closed, and then a report is to be made to us with the account directed in chapters 18 and 19.

XXV. As to those parishioners who were unable by reason of their infirmities to go to the parish church to fulfil the precept, it is of obligation for the parish priests to hear their confessions at their houses, or plantations, carrying the Eucharist to them, so far does the benignity of the Church extend, imitating that of her spouse, Jesus Christ.

XXVI. When parish priests are obliged to carry the Viaticum to distant places in the country, they shall go on horseback with surplice and stole, the head uncovered, the most Divine (Host) in a case, within a bag hung from the neck by a cord, two attendants with lanterns and an umbrellino, which at the same time that it serves as a canopy, will protect against inclemency.

XXVII. The Sacrament of Penance is where the fruit is gathered which has been produced by the Word of God. Let parish priests consider the circumspection with which they should dispense absolution, on which eternal salvation or condemnation depends. This is not a matter for this Instruction. We refer them to what has been written on this subject by

y les encargamos lean con frecuencia los Canones penitenciales.

XXVIII. No administrarán este Sacramento sino a los Emfermos en Casas particulares, tampoco de noche ni en parages ocultos, como lo ha prohibido el Santo Tribunal de Inquisicion exeptuando solamente de esta regla a aquellas personas, y en las circunstancias que el derecho lo permite.

XXIX. El Sacramento del matrimonio es otro de los que los Curas deben presenciar pero les prohibimos lo executen, asi como las bendiciones nupciales fuera del templo, amenos que intervenga licencia del Ordinario, conformandose siempre con las ceremonias que el derecho prescribe y el Ritual Romano, sin escusar las piadosas exortaciones que trae el mismo para este Sacramento, el del Bautismo y Extrema Uncion.

XXX. Cuando algunos vecinos naturales de las Parroquias quieran casarse formará el Cura un Pliego matrimonial donde conste la filiacion, naturalidad, solteria, y Feligresia, lo atestarán no solo los contrayeutes, sino almenos dos testigos conocidos.

XXXI. Los mismos instruirán de suerte que el Parroco le conste el que tienen licencia ó consejo de sus Padres, si es de Parientes por defecto de aquellos, debe estar aprobada por la Justicia a quien competa, y por falta de todos, la del vice-pariente, siendo un Equivalente de licencia la determinacion judicial que declare irracional la resistencia.

XXXII. Si fuere Forastero ó transeunte, que por lo comun no tienen Padres ó Parientes en estos Dominios la licencia ó consejo será de la persona que exerce las funciones del vice-pariente, si Militar debe preceder la del Rey, cuando sea Oficial, ó de aquellos Gefes á quien pertenezca, todo conforme a la Pragmatica de los matrimonios, y a las Reales Cedulas posteriores que se observarán inviolablemente.

the Masters of Moral Theology, and the Catechism of the Council of Trent; and we charge them to read frequently the Penitential Canons.

XXVIII. They must not administer this sacrament in private houses except to the sick, nor at night, nor in secret places, as the holy Tribunal of the Inquisition has forbidden it; excepting only from this rule, those persons, and under circumstances which the law allows.

XXIX. The Sacrament of Matrimony is another of those at which the presence of the parish priest is required, but we forbid them to execute it, or give the nuptial benediction out of the Church, unless permission of the Ordinary is furnished, conforming always to the ceremonies prescribed by law and the Roman Ritual, without omitting the pious exhortations given in the same for this sacrament, Baptism and Extreme Unction.

XXX. When any inhabitants, natives of the parish, wish to marry, the parish priest shall draw a matrimonial sheet, on which must appear the parentage, nationality, freedom from marriage tie, and parish. This must be attested not only by the contracting parties, but by at least two known witnesses.

XXXI. The same parties shall also give evidence to satisfy the parish priest that they have license or consent of their parents; if it is given by relatives in defect of parents, it must be approved by the competent civil court, and in defect of all, that of the vice-parent, a judicial determination declaring opposition unreasonable being equivalent to a license.

XXXII. If the person is a foreigner or a transient individual, who commonly have no parents or relatives in these dominions, the license or consent shall be given by the person exercising the functions of vice relative; if he is a soldier the King's permission must precede; when he is an official or one of those officers to whom it belongs, all conformably to the Pragmatic of marriage, and the subsequent Royal Decrees, which must be observed inviolably.

XXXIII. Los propios Forasteros deben justificar su Solteria judicialmente: En los Curatos que disten mas de veinte leguas de esta Ciudad, facultamos a los Parrocos para que ante si y dos testigos de asistencia que suplan las veces de Notarios, reciban dos ó tres testigos que juren su Libertad y naturaleza y resultando conforme con el requisito de la licencia y la partida bautismal ó informacion que la sobstituya procederán a la Publicacion de Proclamas.

XXXIV. En aquellos Parroquias que distan menos de veinte leguas vendran a esta Ciudad los forasteros a sacar sus Despachos. En la Parroquia de San Agustin de la Florida ocurrirán al Vicario que tenemos ally constituydo, conservandose en los Archivos de aquella Vicaria, y de las Parroquias todas las diligencias judiciales y Pliegos matrimoniales que executen con los documentos comprobantes para en cualquier caso responder a las resultas y a los cargos que se les hagan en la visita.

XXXV. Los Curas publicarán las Proclamas despues del ofertorio en tres dias festivos con clara y distinta voz, de modo que se impongan los Feligreses, y nunca procederán a dispensarlas por no corresponderles ni á casar alguno sin ellas, ni sin las licencias necesarias, sobre que se les hará en caso de contravencion el mas estrecho cargo.

XXXVI. En los matrimonios entre Protestantes ó de uno de ellos con Catolico hay una instruccion fecha en 30 de Noviembre de 1792 mandada observar por Real Orden del 16 de Diciembre del mismo; los presenciarán los Parrocos con dos testigos sin indumento Eclesiastico fuera del templo, no pronunciaran el "Ego vos conjungo" no habrá bendiciones nupciales, pero formaráu un Asiento en Libro particular que designe los nombres, secta, dia, mes y año, testigos, lugar—todo conforme a la citada Instruccion.

XXXVII. A mas de este Libro deben tener los Parrocos

XXXIII. Foreigners must in person judicially prove that they are free to marry. In parishes lying more than twenty leagues from this city, we authorize parish priests to hear two or three witnesses who can attest their freedom and nationality before him, and two attendant witnesses who take the place of a notary; if the result conforms to the desired license, and the baptismal certificate or information which takes place thereof, they shall proceed to publish the banns.

XXXIV. In those parishes which are less than twenty leagues distant, foreigners must come to this city to take out their papers. In the parish of Saint Augustine, Florida, they must have recourse to the Vicar whom we have established there. All the judicial investigations and matrimonial sheets which are executed with the documentary evidence are to be preserved in the archives of that Vicariate, and the parishes so as to justify the result in any case, and meet the examina tion made on the Visitation.

XXXV. Parish priests are to publish the banns after the offertory on three holidays, in a clear and distinct voice, in such a manner as to be understood by the parishioners, and they must never proceed to dispense with them, as it is not competent for them, nor marry any one without them, nor without the necessary licenses, as they shall be held to a most strict account in case of contravening.

XXXVI. In marriages between Protestants or between one of them and a Catholic, there is an Instruction made on the 30th of November, 1792, commanded to be observed by Royal order of December 16th, in the same year; the parish priests are to be present with two witnesses, without any ecclesiastical vestment; outside of the church; they are not to pronounce the "Ego vos conjungo," there is to be no nuptial benediction, but they shall draw up a record in a special book, which must state the names, sect, day, month, and year, the witnesses, the place—all in conformity with the aforesaid instruction.

XXXVII. Besides this book parish priests are to have two

dos de Bautizmos, otros tantos de Matrimonios e igual numero de Entierros, el uno de cada clase para Blancos y el otro para Indios, Pardos y Morenos. Tambien el de confirmaciones, sirviendo el Padron de que se habló en los Capitulos 18 y 19 por el "De statu animarum" de que trata el Ritual Romano.

XXXVIII. La formacion de los asientos ha de ser precisamente en Idioma Castellano, y por el orden de los Formularios que trae el mismo Ritual. No omitirá circunstancia de las que prescribe, antes bien agregarán el nombre y apelativo de los abuelos en las partidas bautismales; bajo la pena de responder al cargo que se les haga por qualquier defecto.

XXXIX. Hemos encontrado el abuso de que á muchas criaturas se les confiere el bautismo no solemne en sus casas que llaman vulgarmente "Agua de Socorro," y dilatan, hasta algunos años llevarles a la Iglesia, á ponerle el Santo Oleo y Crisma; en caso de necesidad solo debe executarse lo primero, y encargamos a los Parrocos amonesten a sus Feligreses que dentro de ocho dias de Nacidos les conduzcan a la Parroquia, sin dilatarse estas ceremonias tan sagradas, y resistiendose nos den cuenta.

XL. Los Curas son ministros ordinarios de los Sacramentos, y por esta razon pueden delegar sus facultades; con todo les encargamos no lo executen, sin justo motivo, por el peligro a que se expone la administracion, amenos que sea a sus tenientes aprobados por el Ordinario.

XLI. Quando se le conceda algun Parroco teniente no crea está descargado de la obligacion de su ministerio, siempre debe administrar todos los Sacramentos, y su auxiliar solo aquellos que el no pueda, ó por la extencion de la feligresia ó por sus achaques ó finalmente por el mas comodo y pronto despacho, cuya doctrina es la mas conforme á la sana moral.

of baptisms, as many of marriages, and the same number for interments, the one of each class for whites, and the other for Indians, Negroes, and Mulattoes. Also that of Confirmations, according to the pattern mentioned in Chapters 18 and 19 for that "De Statu animarum," treated of in the Roman Ritual.

XXXVIII. The form of the entries (in the Registers) must positively be in the Spanish language, and correspond to the formulary contained in the said Ritual. No circumstance therein prescribed is to be omitted, and moreover they must include the baptismal and family name of the grandparents in the Baptismal entries under penalty of answering the charge to be made against them for any defect.

XXXIX. We have found this abuse, that private baptism is conferred to many infants in their houses which is commonly called "Agua de Socorro," and they defer for some years to bring them to the church to receive the holy Oils and Chrism. The former should be given only in case of necessity, and we charge the parish priests to warn their parishioners to bring them to the parish church within eight days after birth without withholding from them these sacred ceremonies, and if they resist, let it be reported to us.

XL. Parish priests are the ordinary ministers of the Sacraments, and for this reason they can delegate their faculties; but with all that we charge them not to do so, without just reason, on account of the danger to which the administration is exposed, unless it be to their assistants approved by the ordinary.

XLI. When an assistant is granted to any parish priest, let him not think that he is discharged from the obligation of his ministry; he ought always to administer all the sacraments, and his assistant only those which he cannot, either by reason of the extent of his parish, or of his infirmities, or finally for the more convenient and prompt administration thereof. This doctrine is most conformable to sound moral theology.

XLII. Como esta Diocesi tiene curatos en Climas tan diversos y en algunos de ellos habitan los Feligreses en parages muy dispersos, no puede prescribirse hora determinada para la Misa Mayor en los dias festivos, encargamos á los Curas là digan de modo que comodamente puedan haberse congregado los Fieles á oyrla.

XLIII. En ella, á mas de la Publicacion de Proclamas, anunciarán al Pueblo los dias festivos de la semana entrante, los ayunos y rogaciones, y explicarán la doctrina Cristiana de que se habló en el capitulo 21 sin perjuicio de que lo repita de tarde u otros dias que tenga el Pueblo proporcion de congregarse á oirla.

XLIV. Procurarán decir la Misa mayor siempre que pueda ser cantada con devocion y magestad, de suerte que infunda respeto al Pueblo, no violenten las ceremonias ni del Santo Sacrificio, ni de alguna otra funcion del Ministerio, arreglandose en los colores y ceremonias al Rito del Clero secular segun las concesiones hechas a los Reynos de España.

XLV. Una hora antes de la Misa mayor en los dias festivos, se daran tres repiques cortos durante su intervalo para convocar el Pueblo: todos los dias al amanecer las diez y ocho campanadas, tres á las doce, igual número á las tres de la tarde, otras diez y ocho al anochecer, y un doble á las ocho o nueve de la noche, segun las Estaciones, con las pausas en los toques que son de costumbre y en orden á los demas repiques, clamores, y agonias, se observará el Reglamento que hay sobre campanas y su orden de tocarlas.

XLVI. Cuidarán los Parrocos del aseo del Tabernaculo de los Altares, ornamentos, Iglesias, y que nunca falte luz en la Lampara del Santisimo Sacramento: Estará á la mira de que el Sacristan, cumplan con sus deberes, pues asi este como los monacillos, y Cantores deberán estarles subordinados.

XLVII. Todos los Jueves del año renovaran la Eucaristia, ó mas amenudo si las circunstancias lo exigen.

XLII. As this diocese has parishes in such different climates, and in some of them the parishioners live in very scattered places, no fixed hour can be prescribed for high mass on holidays, we enjoin parish priests to say it so that the faithful can easily gather to hear it.

XLIII. At the high mass, besides publishing the banns, they must announce to the people the holidays of the coming week, the fasts and rogations, and they will explain the Christian Doctrine (as spoken of in chapter 21) without interfering with its repetition in the afternoon, or on other days when the people have opportunity to meet to hear it.

XLIV. They shall endeavor to have the principal mass, always when it can be done, a high mass, with devotion and majesty; so as to infuse respect into the people: Let them not curtail the ceremonies, either in the holy sacrifice or in any other function of their ministry, conforming in the colors and ceremonies to the rite of the secular clergy, according to the concessions made to the kingdoms of Spain.

XLV. Before the high mass on holidays four short tolls shall be given with the proper interval to convoke the people; every day at daybreak the eighteen strokes, three at noon, and the same number at three o'clock in the afternoon, and a double one at eight or nine o'clock at night, according to the seasons, with the customary pauses in the peals, and in regard to other chimes, tolls, and passing bell, the regulation with regard to bells and the mode of ringing them, is to be observed.

XLVI. Parish priests will take care that the tabernacle on the altars, vestments, and church be clean, and that the sanctuary lamp shall never be left unlighted. They shall watch that the sacristan discharges his duty fully, as he and the acolytes and chanters ought to be his subordinates.

XLVII. The consecrated host is to be renewed every Thursday in the year, or more frequently, if circumstances require it.

XLVIII. El Santisimo Sacramento solo se pondrá á la publica adoracion el dia de Corpus y su octava, el Domingo, Lunes, y Martes de Quincuagesima, los Domingos terceros de cada mes ó por alguna necesidad publica aprobada por Nos: Para este debe haber precisamente veinte luces de cera, con la decencia posible en el Altar, que esté acompañado al menos de una persona Eclesiastica con sobrepelis, y algunos legos, ó bien de rodillas ó de pie derecho, de modo que cause veneracion y respeto aun a los Pecadores mas disipados.

XLIX. Deberán embiar con anticipacion todos los Años á esta Capital una Capilla para los Santos oleos, la que conservarán en las Sacristias con decencia para el uso á que son destinados, y hasta que hayan llegado, no consumirán al fuego los antiguos.

L. Suelen presentarse en algunos parages distantes Cuestores de Limosnas, para algunas Imagenes, no los permitirán los Parrocos en sus Distritos sin Licencia nuestra, y de la Real Jurisdicion á quien competa. Tampoco Eclesiaticos vagos sin que esten antorizados con nuestro permiso "in scriptis," ni menos que celebren, y exerzan funcion alguna del Ministerio.

LI. No corresponde á los Curas el derecho de conceder sepultura perpetua á alguna persona ó familia, no por enagenacion, ni a pretexto de remunerar servicios, los que los soliciten, ó sean acreedores á esta gracia, la recibirán del Diocesano que con conocimiento de causa dispondrá en el particular lo que sea de justicia.

LII. No consientan haya Escuelas de primeras letras, sin licencia de la Real Justicia, a quien compete darlas, y á el Eclesiastico saber la Religion, vida y costumbres de los Maestros sin cuyo examen, y aprobacion no deben abrirlas, en cuya virtud aquellos Curas que disten sus Parroquias mas de cien leguas de esta Capital, les franqueamos á hacer este examen, y aprobacion que reservamos a Nos, en los otros mas immediatos.

XLVIII. The Blessed Sacrament shall be exposed to public adoration only on Corpus Christi and its octave, Monday and Tuesday after Quinquagesima Sunday, the third Sunday of each month, or for some public necessity approved by us. At the Exposition there must be exactly twenty wax lights, with all possible neatness on the altar, which must be attended by at least one ecclesiastical person in a surplice, and some of the laity, kneeling on both knees, or the right one, so as to cause veneration and respect even to the most thoughtless sinners.

XLIX. They must send every year in advance to this Capital a case for the holy oils, which must be decently preserved in the Sacristy, to be used, when they are prescribed; and till the new oils arrive, the old should not be committed to the fire.

L. Collectors of alms for some pictures occasionally appear in some remote parts: parish priests are not to permit them in their districts without our license and that of the competent royal jurisdiction. Moreover, wandering ecclesiastics, unless they are authorized by our permission *in scriptis*, are not to celebrate or exercise any function of the ministry.

LI. The parish priests have no power to grant the right of perpetual burial to any person or family, either by grant for consideration, or under pretext of rewarding services. Those who solicit it, or who are entitled to this favor, must receive it from the diocesan, who, on learning all the facts in the case, will decide what is just on each occasion.

LII. They are not to consent that there be any primary schools without the consent of the King's judges, who are the competent persons to authorize them, as the Ecclesiastical is the authority to know the piety, life, and morals of the teachers, without whose examination and approbation they should not be opened: in virtue whereof, we empower those parish priests whose parishes are more than one hundred leagues from this capital, to make this examination and give the approbation, which we reserve to ourselves in other parishes lying nearer.

LIII. Mucho esmero deben poner en que los Maestros cumplan con sus deberes, de esto depende la buena educacion, y formar en los niños sentimientos de religion y buenas costumbres, seria muy laudable, el que estas Escuelas se situasen en los contornos de las Iglesias, ó en parages que pudieran los Parrocos inspeccionarlas con frecuencia.

LIV. Es muy de estrañar que en esta Provincia aunque tan rodeada de Indios, principalmente los Parroquias de lo alto del Misisipy, y Florida, no haya alguno de ellos que se reduzcan al gremio de la Iglesia por el Bautismo: Quantas dilicencias hagan los Curas al intento, serán de su obligacion, muy meritorias en la presencia de Dios, y el Rey que tan generosamente derrama sus tesoros en la propagacion de la Santa fé Catolica atenderá sus servicios.

LV. No les prescribimos el orden de procurar la reduccion; el caracter, las circunstancias y ocurrencias la determinan, pero si les insinuamos que la instruccion de algunos niños de estos en las Escuelas asi en el Idioma Castellano, como en la Religion, leer, escribir, junto con buen trato, contribuirá á atraer á sus Padres y ellos llegando á la mayor edad inclinar á otros a lo mismo que aprendieron.

LVI. Siempre que algun Reo se acoja a la Iglesia permitirán su extraccion bajo de caucion juratoria, dandonos cuenta para que si el delito es de los exeptuados, o que exige destino; cuando se trate el punto de inmunidad podamos deliberar lo que sea de Justicia con derecho y arreglo al derecho Canonico, y à la Rl. Cedula fecha en el Pardo á 15 de Marzo de 1787.

LVII. Ningun Mayordomo de Fabrica hará gasto extraordinario de las rentas de ella que pase de cinco pesos, sin conocimiento y aprôbacion del Cura, y en las que distan menos de cien legnas de esta Ciudad, en llegando a cinquenta deberá preceder la nuestra.

LVIII. El espiritu de ambicion debe estar muy lejos de los Ministros del Altar, y mucho mas de los Parrocos asi a sus

LIII. They should take great care that masters fulfil their duty. On this depends a good education, and the formation in the children of sentiments of religion and sound morals. It will be very laudable to have these schools placed in the vicinity of the churches, or in sites where the parish priests can frequently inspect them.

LIV. It is very strange that in this Province, although so surrounded by Indians, especially the parishes on the Upper Mississippi and Florida, there are none of them who are brought to the bosom of the Church by baptism. Every effort made by the parish priests to effect this will be in the line of their duty, very meritorious in the sight of God, and the King, who so generously lavishes his treasures in the propagation of the Holy Catholic Faith, will reward their services.

LV. We do not prescribe to them the method of effecting the conversion; their character, circumstances, and events will determine it, but we suggest that the education of some Indian children in the schools, both in the Spanish language and in religion, in reading, writing, together with good behavior, will contribute to attract their parents, and the pupils, as they grow up, will lead others to seek what they have learned.

LVI. When any criminal takes refuge in a church, they are to permit him to be taken under a sworn guarantee, reporting all to us, that if the crime is one of those excepted, or that requires decision, when the question of immunity comes up, we can decide what is legal, with law and reference to canon law, and the Royal Order, given at Pardo, March 15, 1787.

LVII. No Director of a Board of Trustees (Mayordomo de Fabrica) shall make any extraordinary expenditure of the income of the Church which exceeds five dollars, without the knowledge and approbation of the parish priest; and in those distant less than a hundred leagues from this city, when it amounts to fifty, ours must first be had.

LVIII. The spirit of ambition ought to be very far from the ministers of the altar, and still more from parish priests:

ovejas ellos son acreedores á que se les satisfagan sus obvenciones y funerales, pero no se escusaran de sepultar los cadaveres, porque no se los paguen, con anticipacion, toda la vez que les queda expedito su derecho al cobro.

LIX. El Mercenario es digno de su estipendio, el que sirve al Altar debe comer de el, a los Parrocos le son debidos sus derechos y á la Fabrica los que le corresponden, á este fin acompañará á la presente Instruccion un Arancel para que arreglado á el se cobren, sin exigir otros a las partes, enterandolos de las Parroquias à sus Mayordomos.

LX. En aquellas que no haya Colectores de obvenciones lo serán los Parrocos; llevarán un Libro de ellas donde se asienten por menor, el que remitirán en cada un año á esta Capital para que se forme a continuacion la cuenta del Ha de Haber de cada Participe, y se le devuelva para que arreglado a ella haga los enteros bajo de recibo que se les exigiran en la visita.

LXI. Aunque la Ley de Castilla permite a los Curas testar de los bienes adquiridos "intuitu beneficii," es doctrina sentada que fuera de su congrua sustentacion deben invertir el sobrante en el Culto, y en los Pobres, asi se lo amonestamos en descargo de su consciencia, y que lean al intento con meditacion el Capitulo 1° de la Seccion 25 de reformatione del Santo Concilio de Trente.

LXII. Cuando algun Parroco enferme gravemente es regular cite al mas vecino para disponerse al transito á la Eternidad, si falleciere le dará sepultura como corresponde; y se encargará de aquella Iglesia y de su archivo por inventario dandonos cuenta con la Partida de Entierro para providenciar lo que convenga.

LXIII. Finalmente no pueden prevenirse todos los deberes de los Parrocos en estas Instrucciones, en lo que ellas no prescriben, deberan estar a lo dispuesto en la Sinodal de Cuba que aqui gobernaba. En las materias y formas de Sacramentos á la opinion mas segura, y en las cuestiones morales al

they are entitled to be paid their regular dues and funeral fees by their flocks, but they are not to decline to bury the dead, because they are not paid in advance, whenever their right to recover it remains available.

LIX. The hireling is worthy of his hire; he who serves at the altar ought to eat thereof; parish priests are entitled to their fees, and the Board of Trustees (Fabrica) to what is due it. With this view the present Instruction will have annexed a Table, that they may claim as regulated by it, without exacting more from any one, accounting to the Mayordomo for what belongs to the parish.

LX. In parishes where there are no collectors of fees, the parish priests shall act as such, and shall keep a book thereof, in which all shall be entered in detail: this book shall be sent annually to this Capital, in order to continue to draw up the account of what each one is entitled to, and transfer it, so that thereby the total receipts may be made up, which will be required at the Visitation.

LXI. Although the law of Castile permits parish priests to take by will goods acquired *intuitu beneficii*, it is a well settled opinion that beyond their reasonable support they should devote the surplus to Divine Worship and the Poor, hence we exhort them to do so for the relief of their consciences, and for this end let them read with reflection Chapter I., section 25, "De reformatione" in the Holy Council of Trent.

LXII. When any parish priest falls grievously ill, it is the rule that he summon the nearest to prepare himself for the passage to eternity; if he dies he will give him becoming burial, and will take charge of that church and its archives by inventory, forwarding an account, with the certificate of the burial, to provide as shall be necessary.

LXIII. Finally, all the duties of the parish priest cannot be set forth in these Instructions; in matters wherein they do not prescribe, they are to be as laid down in the Synod of Cuba, which governed here. In the matter and form of the sacraments conforming to the safest, and in moral questions to

dictamen de los Autores de mejor nota rogando al menos una vez al dia al Padre de las Misericordias les comunique su luz, y acierto para el desempeño de tan alto Ministerio.

Dadas en la Ciudad de la Nueva Orleans a 21 de Diciembre de 1795.

LUIS, Obispo de la Luisiana.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN NEW YORK COLONIAL PAPERS.

"Boston, August 23.—We also learn, That all the remaining French Neutrals at Nova Scotia amounting to between three and four hundred we[re]ship'd on board several vessels and were to sail the first fair Wind for * * * their Wives and Children were not permitted to embark with them but were ship'd on board other Vessels."—("New York Mercury," Monday, August 30, 1762.)

"Boston, August 26.—Yesterday several Ships, Snows and Brigantines, besides a Number of Sloops and Schooners, arrived in this Port: Nine of the Vessels were from Halifax, and had on board above 700 French Neutrals (commonly so called) that were collected from several Parts of Nova Scotia, and sent here."—("New York Mercury," Monday, September 6, 1762.)

"Boston, October 4.—We hear that the French Neutrals (commonly so called) who were sent here some Time ago from Nova Scotia, are to return from whence they came; they have been ever since their Arrival here, under sailing Orders for Halifax.

"Last Thursday several Transports with about 700 French Neutrals who were sent here some Time ago from Nova Scotia, sail'd back again to Halifax."—("New York Mercury," Monday, Oct. 11, 1762.)

the opinion of the best authors, beseeching the Father of Mercies, at least once a day, to impart to them his light, and guidance for the discharge of so exalted a ministry.

Given in the City of New Orleans, the 21st of December, 1795.

LOUIS, Bishop of Louisiana.

CATHOLIC AND ANTI-CATHOLIC ITEMS.—*Continued.*

"BOSTON, October 19.—Last Thursday Morning arrived here Capt. Attwood, in 4 days from Halifax, by whom we hear . . . . The Transports with the Neutrals from hence were arrived at Halifax."—("New York Mercury," Monday, Oct. 25, 1762.)

"We have undoubted intelligence of a dangerous and horrid conspiracy, which was forming at Havanna, under the influence and direction of the Bishop, and was to be put in execution immediately upon the Admiral's sailing. The Bishop had collected a great number of men (said by some to be several thousands) in a remote place, a considerable distance from the City, which, coming to the knowledge of the Earl of Albemarle, his Lordship, in a very polite manner, ordered an aid-de-camp, with a chariot, to wait upon the Bishop, desiring to speak with him; but he, in a very insolent manner, disregarded the summons; on which his Lordship ordered the chariot back, with a number of soldiers, who brought the Bishop of the City, and his intentions not being doubted (which was said to be no less than a general massacre of all the English, the Spaniards having been busy in buying a great number of knives), he was conducted on board the 'Namur,' and sailed with the Admiral for England."—("Maryland Gazette" of Dec. 23, 1762.)

NOTES.

"In the Roman Catholic Chapel in New York, is a representation of a crucifixion, a masterly performance, drawn by an Indian native of South America. In the parlor of the Roman Catholic minister of that city, is a large representation on canvas of a missionary preaching to the Indians. The figure, attitude, and perfect view of an Indian in his habit and real color, lead us to conclude that this must be the work of some one of their own countrymen." —(An Excursion into Bethlehem and Nazareth in Pennsylvania, in the year 1799; with a succinct History of the Society of United Brethren, commonly called Moravians. By John C. Ogden, Prest. in the P. E. Church, Phil., 1805. p. 45.)

Archbishop Bayley, in his "Brief Sketch of the Early History of the Catholic Church on the Island of New York" (Catholic Publication Society), p. 65, says on the authority of Mariano Velasquez, that the painting of the Crucifixion in St. Peter's is by Jose Maria Vallejo, a celebrated Mexican painter.

REPLIES.

STE. CROIX ON COLONIAL CONSTITUTIONS (i., p. 341).

The collection of Documents of New France in letter dated London, 1781, says, "Monsieur de St. Croix, a native of Canada, has published at Philadelphia an octavo, in French, a treatise of the Constitution of the Colonies among the Ancients."

Though I do not know a Philadelphia edition, there was such a book published in London in 1792. Its title is, "A Review of the Constitutions of the Principal States of Europe, and of the United States of America. Given originally as Lectures by M. De St. Croix, Professor of Law at the Lyceum and author of 'Le Repertoire de Jurisprudence'; 'La Nouvelle Encyclopedie,' etc. Now first translated from the French with Notes, by the Translator of the 'Abbe Raynal's Letter to the National Assembly of France,' etc. London. Printed for G. G. J. & J. Robinson, Pater Noster Row, MDCCXCII." 2 vols., 499 and 553 pages.

Martin I. J. Griffin.

NOTICES OF NEW PUBLICATIONS.

THE LIFE OF REV. MOTHER ST. JOHN FONTBONNE, Foundress and First Superior General of the Congregation of the Sisters of St. Joseph in Lyons. Translated from the French of the Abbé Rivaux, Honorary Canon, author of "Cours d'Histoire Ecclésiastique." New York, Benziger Bros., 1887. 12mo, 295 pp.

The Sisters of St. Joseph, founded by Father Médaille, S.J., were nearly swept away by the French Revolution. The holy religious whose life is here told in so edifying a manner, was Superior of the community at Monistrol in France, when the bishop was driven into exile, and the parish priest not only took the constitutional oath, but led in the hostility to the Sisters who clung to the faith and unity of the Church. Driven from their convent the Sisters sought refuge, each with her kindred, but many were tracked, imprisoned, and sentenced to the guillotine. The death of Robespierre cancelled the fatal writ. In 1804 Mother St. John assembled a little community of members of dispersed communities, and pious ladies who joined them, to devote themselves to good works, especially the care of the sick and dying. The Congregation of St. Joseph was formally established at St. Etienne, in 1807, with Mother St. John as Superior. The community increased so that in 1812, a Mother house was founded at Lyons. In 1836 a colony of these Sisters were brought over by the Bishop of St. Louis, and a house of St. Joseph was founded at Cahokia. It was the grain of mustard-seed; Carondelet, St. Louis, Philadelphia, Chestnut Hill, McSherrytown, and the dioceses of Wheeling, Buffalo, Rochester, Brooklyn, Pittsburg, Burlington, Erie, St. Augustine, attest their wonderful growth and remarkable services. The life of the foundress who could infuse such vitality into a community scattered by infidelity, is well worth study by all thinking persons, and of pious meditation by the Catholic.

HEROES AND HEROINES OF MEMPHIS. By Rev. D. A. QUINN. Providence, 1887.

The Church has had its martyrs in this country from the days of Father Padilla and Father Cancer. The names of many who died by the hands of the people whom they were endeavoring to raise from heathendom and barbarism have become familiar, but

it is very strange that this is the first book devoted to the Martyrs of Charity—to the heroic priests and religious women who, when pestilence sweeps through the land, have hastened to the side of the victim, to save body and soul by the ministrations of mercy. In the early days of Maryland, priests died attending the sick—attending Protestants whom their own ministers forsook. We can refer to the fact, for these very men denounced the Catholic priests to the Legislature.

From that day, what an army of priests and religious have died in their work in days of yellow fever, cholera, small-pox, ship fever! It is well that Rev. Mr. Quinn has begun the good work of preserving the record of some at least of these heroic Catholics.

THE CROSS OF CHRIST THE MEASURE OF THE WORLD. By Rev. M. J. GRIFFITH, Valatie, N. Y. New York, D. & J. Sadlier & Co., 1887.

This is a timely, well-written work, beginning where it is necessary to begin these days of outspoken infidelity, with the very foundation, the dogma of the existence of God and His government of the universe. It seems to be written in a style to win and interest readers. The doctrine of the "Cross of Christ the Measure of the World" and its adaptation to the wants and wishes of our common humanity, is unfolded in a way to convince and encourage, to stimulate and console.

IRISH SCHOLARS OF THE PENAL DAYS: Glimpses of their Labors on the Continent of Europe. By Rev. WILLIAM P. TREACY. 12mo, 354 pp. Pustet & Co., New York.

A most attractive volume on the Irish Schools and Scholars of the Continent of Europe by a clergyman who has shown no little ability in treating of the earlier period of the history of the Catholic Church in the United States. The subject taken up by Rev. Mr. Treacy is one not specially handled before, and the little volume gives a world of information that must have been the fruit of very extensive reading in the rarest of books. The result is given in a most attractive style, full of interest and pathos. The sketches are interspersed with poems, many of which will attract attention.

The volume will afford many a clue to the student of the history of the Church in this country, as many priests who served on the mission in these parts, from Father Andrew White, the apostle of Maryland, down, were trained in Continental establishments mentioned in these pages.

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